

A FOUNTAIN UNSEALED

BV
2370
B768
1911

A POPULAR ILLUSTRATED REPORT
OF THE BRITISH AND FOREIGN
BIBLE SOCIETY 1910 - 1911



Presented to
The Library
of the
University of Toronto
by

The Estate of the late
Professor C.T. Currelly

A FOUNTAIN UNSEALED



Photo by A. Bougault.

A FOUNTAIN UNSEALED

BLESSED BE THEY, AND MOST HONOVRED BE
THEIR NAME, THAT BREAKE THE YCE, AND
GIVE THE ONSET VPON THAT WHICH HELPETH
FORWARD TO THE SAVING OF SOVLES. NOW
WHAT CAN BEE MORE AVAILEABLE THERETO,
THEN TO DELIVER GODS BOOKE VNTO GODS
PEOPLE IN A TONGUE WHICH THEY VNDER-
STAND? SINCE OF A HIDDEN TREASURE, AND
OF A FOUNTAINE THAT IS SEALED, THERE IS
NO PROFIT. — *Preface to the Authorised Version
of the English Bible, 1611*

THE BIBLE HOUSE
QUEEN VICTORIA STREET
LONDON 1911

BV
2370

B768
1911

679918

2.7.58

INTRODUCTORY NOTE.

Except where otherwise stated, the incidents and statistics in this Popular Report of the British and Foreign Bible Society belong to last year's record. It should be noted that this period is reckoned to end on December 31st, 1910, as regards the Bible Society's foreign work; and as regards its home work, on March 31st, 1911.

T. H. DARLOW,
Literary Superintendent.

THE BIBLE HOUSE,
August, 1911.

CONTENTS.

	PAGE
PROEM	I
UNSEALING THE SPRINGS	8
CISTERNS AND CONDUITS	24
FOR SOLDIERS ON SERVICE	42
CUPBEARERS FOR THE KING	55
WOMEN AT THE WELL	80
LIVING WATER	91
POURED OUT BEFORE THE LORD	103
APPENDIX	117

*That is the well whereof the Lord said unto Moses,
Gather the people together, and I will give them
water.*

Then sang Israel this song:

*Spring up, O well; sing ye unto it:
The well, which the princes digged,
Which the nobles of the people delved,
With the sceptre, and with their staves.*

A FOUNTAIN UNSEALED

PROEM.

IN his incomparable book of travel the author of *Eothen* has pictured how he rode with a caravan of camels across the desert sand under a flaming sword which hung day after day in the sky. "The heat grew fierce; there was no valley nor hollow, no shadow of hill nor of mound, by which I could mark the way I was making. Hour by hour I advanced, and saw no change. I was still the very centre of a round horizon, and still there was the same circle of burning sky—the same circle of sand still glaring with light and fire." In such a case human nature's many needs are all merged into one wild, imperious craving for water.

Small wonder that nomad tribes in the East have struggled and fought for the possession of wells and fountains as "diamonds of the desert." In the Sudan, when British troops were sent to subdue the Mahdi, war correspondents noted how the whole strategy of the campaign was governed by the problem of

A FOUNTAIN UNSEALED

water-supply. When we turn to the Old Testament we can trace the same controlling factor through the lives of the Hebrew patriarchs and the marches and encampments of Israel in the wilderness.

For the Bible was written by men who lived in dry and thirsty lands, where the heaven above could become an inverted bowl of brass, while the earth beneath lay scorched and parched as with the breath of a furnace. And so throughout the Scriptures the most precious of all earthly possessions is a water-spring, and the most importunate of all prayers is the request, "Give me to drink."

Water the Measure of Life.

Dwellers in the desert are made to feel continually how water measures life. Where a spring is flowing, "the gardens gather round it, the heads of the palms throng taller and thicker, the village spreads along the slope. Human life with all its vicissitudes is here. The little drama, ever old and ever new, is played and played again; the web woven and re-woven. There is the gossip in the village above, the toil in the garden below, the friendships, quarrels, and daily cares, the love-making under the moon. And all this hangs, as palpably as a coat upon a nail, by the jet of water in the hollow." But let that fountain cease, and instantly life fades from garden and village, and the desert resumes its sway.

A living English author* has recently described in vivid touches the characteristic features of wide regions in Algeria.

* *In the Desert*, by L. March-Phillips, to which we are much indebted.

A FOUNTAIN UNSEALED

“The surface consists partly of tracts of pure sand-dunes, partly of a dry calcareous crust of rock and shingle. Beneath this sandy and porous crust, however, there exist, often at very slight depths, impervious strata of rock and clay which may be called the true floor of the desert, on which the sand rests like an accumulated layer of dust in an unswept room. The rivers and torrents which descend from the mountains, partly from the great Atlas range, partly from the High Sahara on the west, and partly from the mountains in the mid-desert to the south, pass beneath the sand until they encounter the water-tight strata, within which they secretly circulate and extend for great distances. So that though, when in the midst of the desert and surrounded by blinding white sand-dunes, the very idea of water seems absurd and its existence impossibly remote, yet it is often present at a distance of only a few yards underfoot.

Springs under the Sand.

“This secret reservoir—so tantalisingly close, so difficult of attainment—of what in the desert are veritably the waters of life, is a phenomenon which has always haunted the Arab imagination, and has expressed itself in all kinds of legends and quaint theories and explanations. One theory relates, what was no doubt the case, that the earliest oases grew round springs of naturally flowing water. These in time became gradually exhausted, and on this happening the *Marabouts*, or priests, confronted with a danger that menaced the existence of the tribes, united in offering up solemn prayers to the Almighty for guidance. It was in answer to these

A FOUNTAIN UNSEALED

prayers that the existence of the underground supply of water was revealed, and the idea of tapping it by boring wells was suggested as a direct inspiration from heaven."

"With joy shall ye draw water."

The first scientific experiment to open a fountain in the North African desert was made by the French engineers more than half a century ago. Tamerna, in the Oued Rir, was the place fixed upon for the attempt. Sinking began on May 17, 1856, and on June 9th the water-bearing strata were pierced and a river of water, 4,000 *litres* to the minute, gushed forth. The joy of the natives was unbounded, and the news of this French achievement spread with incredible rapidity throughout the south, bringing pilgrims from long distances to visit the scene of the marvel. The new well was solemnly christened by the assembled *Marabouts*, and received the auspicious name of the Fountain of Peace. A picturesque account has been given of the expectation and suspense, anxiety and triumph, with which the boring was watched from day to day; and when the people saw with their own eyes this fountain of water which the French had set running within four weeks, they gave themselves up to manifestations of delight. All the people were embracing each other, the women fairly screamed for joy, the night passed in dancing and festivity, a goat was sacrificed at the mouth of the well, the *Sheikhs* and *Marabouts* of the neighbourhood gathered round it to recite their prayers, while young girls danced to wild music, and the men, according to their wont, fired their guns in the air.



Photo by

A MOSLEM AT PRAYER IN THE SAHARA.

Lehnert of Landrook.

A FOUNTAIN UNSEALED

So again we read how water was reached at a dying oasis which had almost turned back into the desert. "When the shouts of the soldiers announced that water was flowing, the natives rushed up in crowds. They threw themselves on this new spring we had set flowing out of the earth's bosom. The mothers bathed their children in it. One old *Sheikh* could not master his feelings, but, falling upon his knees with streaming eyes, he lifted up his shaking hands towards heaven and thanked God and the French."

Regenerating the Desert.

"In many parts of the Sahara a secret water-supply exists, hidden under the surface. And in this fact lies the hope of the regeneration of portions at least of the desert. The response to the process of well-sinking has already been remarkable enough to raise sanguine and romantic hopes. . . . The artesian process is a very potent instrument for the furtherance of French occupation and settlement. It helps in the creation or maintenance of the little fertile islands scattered here and there through the waste, and these, again, support villages and a fixed population. They become centres, in a small way, of law and order. Moreover, the power of calling forth water is the surest claim the French could advance to the respect of the desert tribes. Every one, in the Sahara at least, understands the language of artesian wells."

* * *

These things are an allegory—of the Bible, and of those who translate and spread abroad the Bible.

A FOUNTAIN UNSEALED

The eternal well-spring of God's grace and truth waits for human agency to bring it within reach of thirsty souls. And they may drink from the unsealed pages of the New Testament. Let us cite the witness of an eminent French man of letters. Here are some sentences from Henri Lasserre's preface to his version of the Gospels—a work which he dedicated to Nôtre Dame de Lourdes and published in 1886, with the permission and blessing of the Pope, only to find a few months later that it was placed on the Index:—

“We must bring back the faithful to the great fountain of living water which springs up from the inspired Book. We must make them hear, taste, and feel the direct lessons of the Saviour, the words full of grace and truth which fell from His lips. We must place them in the presence of the teaching which has been given for all ages by the perfect Life, most human and most divine, of Him whom no honest mind can gaze at without homage, whom no upright soul can hear and see without loving Him, without becoming possessed with the longing to follow Him and the will to serve Him. We must place the world face to face with Jesus Christ.”

Three hundred years ago the first edition of the Douay Old Testament, 1609–10, bore on its title-page the words:—“*Havrietis acqvas in gaudio de fontibus Salvatoris. Isaiaë 12. You shal draw water in ioy out of the Saviour's fountaines.*”

Just a hundred years ago, the seventh Annual Report of our Society contained this striking sentence, whose truth has a wider application to-day than it ever had before:—

A FOUNTAIN UNSEALED

“It was justly said of the Divines who first translated the Scriptures into English, ‘These, with Jacob, rolled away the stone from the Well of Life’; and of the British and Foreign Bible Society it may truly be affirmed that it has opened channels, by which the waters of this living spring have not only flowed to numbers who thirsted for them within the United Kingdom, but have been conveyed to the barren and parched soils of the remotest regions.”

A FOUNTAIN UNSEALED

UNSEALING THE SPRINGS.

"I have been permitted to dig a well from which millions may drink."—A translator of the Osmanli Turkish Bible.

It is not always recognized that the work of the Bible Society moves along the central tide of Christian history and can claim sanction and warrant from the undivided Church. Bible translation, indeed, did not wait for the formal decree of any Council; it had its birth in the deep, spontaneous Christian instinct that every man must learn the Gospel in his own tongue. Early in the second century, from the Church at Antioch where the disciples were first called Christians, came the original impulse to turn the Scriptures into Syriac, which was then the common speech of the regions lying east of Antioch towards the Euphrates valley. Near the end of the second century, in the Church at Alexandria where men spoke Greek, arose the first Coptic version, made for the native Egyptians. In the fourth century, from the Church at Constantinople proceeded the early Gothic version, for the barbarous invaders of the Eastern Empire. From the Council of Ephesus a band of young Armenians carried back to their native land certain manuscripts, by whose aid the Armenian version was formed at the end of the fifth century, after

A FOUNTAIN UNSEALED

Miesrob had for that purpose constituted the earliest Armenian alphabet. Similarly, in the ninth century Cyril and Methodius invented what has since become the Russian alphabet and translated the Scriptures into Slavonic — the beginning of books and of letters for the great Slavonic race. The Frankish and Teutonic conquerors of the Western Empire accepted Latin as the common tongue which every educated man could read and speak, and Jerome's Latin Bible became for them not a sealed book, but literally their Vulgate, or common version. And so when printing began, in the middle of the fifteenth century, it was natural and fitting that the first complete book to issue from Gutenberg's press at Mainz should be the Latin Bible. More than a hundred and twenty editions of the Vulgate were published before that century ended, and other versions speedily followed in the principal vernaculars of Europe.

To those who have been nurtured in the Scriptures, it must needs appear a great catholic Christian duty to spread the Scriptures abroad. To what extent it was possible for books to be multiplied, when each fresh copy of a book must needs be transcribed by hand, is an obscure and thorny problem. Yet the extraordinary number—amounting to several thousands—of New Testament manuscripts which are extant, after having more or less completely survived the wear and tear of devout generations, shows that the Christian Scriptures must always have found a host of eager copyists. The circulation of the Bible engaged the attention of the leaders of Christendom from early times. There is an extant letter, dated 331 A.D., in which the Emperor Con-

A FOUNTAIN UNSEALED

stantine requested Eusebius, Bishop of Cæsarea, to provide him with fifty copies of the Old and New Testament for use in the churches of Constantinople. If we may judge from the allusions in the homilies of Chrysostom, the text of the Gospels was certainly more familiar to common people in Antioch at the end of the fourth century than it was in London at the end of the fourteenth. In the year 797 Charles the Great commissioned Alcuin to prepare an amended text of the Vulgate Bible, copies of which were multiplied in the famous writing-school at Tours. Throughout the Middle Ages unlettered folk must have learnt what they knew of sacred history and Scripture characters chiefly as these were imaged in the frescoes and carvings and emblazoned on the coloured windows of the churches, or quoted in sermons, or enacted in the popular mysteries and miracle plays. But with the revival of letters and the discovery of printing a new era began. The Italian Bible was printed a dozen times before 1500 A.D., and eighteen folio editions of the German Bible had already been published before Luther completed his version of the New Testament at the Wartburg.

In a sense we may say that the Reformation resulted from a rediscovery of the Bible. It quickened men's interest in the Scriptures to an extraordinary degree. And in spite of the disastrous policy which the Roman Church finally adopted at the Council of Trent, the rediscovered Book of God soon had an immense circulation. During the reign of Queen Elizabeth as many as seventy editions appeared of the English Bible, which from that time forward became established in the heart and faith of



Photo by

Photochrom Co.

THE FORBIDDEN BOOK.

From the Painting by Charles Ooms in the Royal Museum, Brussels.

A FOUNTAIN UNSEALED

our nation, so that the best Englishmen, for whom England has been chiefly thankful, have drawn their best life from this open fountain. In other countries we find that systematic attempts were made to popularize the Scriptures. Thus, the revised French Geneva Bible, which appeared in 1588—the year of the Armada—and became a standard text, was issued in three different sizes to suit people of all conditions, “the expense being defrayed by certain wealthy men who sought no gain for themselves but only to serve God and His Church.” The earliest of modern missionary versions was made by John Eliot, one of the Pilgrim Fathers, who translated the Scriptures into “the language of the Massachusetts Indians,” whom he evangelized. The expense of producing this Bible at Cambridge, Mass., in 1663—the first Bible ever printed in America—was borne by the “Corporation for the Promoting and Propagating of the Gospel of Jesus Christ in New England,” which had been founded in 1649 with the support of Oliver Cromwell. The famous Port Royal version of the New Testament in French, made by De Sacy and issued in 1667, was printed in many forms and sizes, including very cheap editions for the poor, and its circulation was promoted by sacrifices made by pious persons, who “sent out from Paris a great number of colporteurs to sell copies at cost price, or even less, and defrayed the expense by voluntary gifts.”

To meet the cost of publishing the Finnish Bible in 1685, the editor, Bishop Gezelius, of Åbo, obtained an order from the Swedish Government for the appropriation of certain corn-tithes, which are still known in Finland as *Bibel Tryck-Tunnan*. In

A FOUNTAIN UNSEALED

1701 an edition of the Ethiopic Psalter was printed at Frankfort-on-Main, whose preface states that very many copies were distributed gratis in Abyssinia by the "Societas Indica." In 1719 appeared the first of numerous editions of the French New Testament, connected with the name of the Abbé de Barneville, a priest of the Oratory at Paris, who had been so deeply moved by the popular ignorance of the Scriptures that he formed an association to distribute copies of the French New Testament systematically at low prices. Another noteworthy organization formed for the specific purpose of circulating the Scriptures was the Canstein Bible Institute, which was founded at Halle in Saxony in 1710 by Karl Hildebrand, Baron von Canstein. This Prussian nobleman invented a method of printing whereby he could produce German Bibles and Testaments at a very low cost, and sell them in small sizes at prices equivalent to 10d. and 3d. per copy respectively. The Canstein Institute, which last year celebrated its two-hundredth birthday, has issued considerably over 7,000,000 copies of the Scriptures in several of the languages of Central Europe.

Examples such as these—to which must be added the venerable Society for Promoting Christian Knowledge—indicate that the British and Foreign Bible Society had many pioneers. In truth, it represents the culmination and climax of one increasing purpose which has run through the Christian centuries. It has become the greatest organ and instrument for diffusing the Bible which Christendom has ever known. It has one sole object—and what object can be more certainly after

A FOUNTAIN UNSEALED

the mind of Christ?—to put into all men's hands God's message to them, in their mother tongue. To have spent nearly sixteen millions sterling upon its mission, and to have issued more than two hundred and twenty-nine million copies of the Holy Scriptures, complete or in parts—these figures tell a marvellous tale. The Society has promoted, published, or circulated versions in no fewer than four hundred and thirty-two different forms of human speech; and during the past six years forty-two new names have been added to the list. Such results bulk large in the records of modern philology. But we rejoice over them because during the last century by these means it has become possible for nearly half the human race to read the Gospel, every man in his own tongue in which he was born. At the beginning of the last century the Bible remained a sealed book for four out of every five people in the world: to-day, it lies open, more or less completely, to seven people out of every ten. Towards this amazing result the Bible Society has contributed more than all other similar agencies put together, and it still goes on toiling patiently "to undo the curse of Babel and to carry out the blessing of Pentecost." Who can measure how much it means for a single nation or tribe to receive in their own speech the message of God's redemption? Who can contemplate these manifold linguistic labours and triumphs without a thrill of wonder, love, and praise?

Eight New Languages.

Turning now to the achievements of the past year, we thankfully record the addition of eight

A FOUNTAIN UNSEALED

new versions to the Society's ever-lengthening list. Three of these are for Asia, three for Central Africa, and two for islands in the Far East.

The new Asiatic languages are :—

Mukri-Kurdish, a form of Kurdish spoken by perhaps 150,000 people over a wide area in Persian Kurdistan. The New Testament has been translated by Dr. Von Oertzen, formerly a missionary of the Deutsche Orient Mission in that region, and his version of St. Mark's Gospel is the first book ever printed in Mukri-Kurdish.

Bhojpuri, a dialect of High Hindi current among the poorer classes in the town of Bhojpur and among the villages of Bihar, in North-West Bengal. No literature existed in Bhojpuri until St. John's Gospel was translated by Miss Robertson, of the "Regions Beyond Missionary Union," whose version is now being published.

Bunan, a dialect spoken in a lofty valley of the Himalayas, near Kyelang, on the border of Tibet. Here the Moravian missionaries have laboured for many years, and a version of St. Mark's Gospel in Bunan, made by the Rev. A. H. Francke, is being lithographed in Tibetan character.

The new Central African languages are :—

Dholuo, a speech of about half a million people on the north-east shores of the Victoria Nyanza, round Kavirondo Bay. Our Society is printing a version of St. Mark's Gospel in Dholuo for the C.M.S.

Teso, the speech of another Nilotic tribe of the Uganda Protectorate, settled a hundred miles due north of the Victoria Nyanza. St. Mark's Gospel, translated by the Rev. A. L. Kitching, of the C.M.S., is being printed.

Luna-Inkongo, spoken in Belgian Congo by at least 50,000 tribesmen whose home lies about 400 miles west of Lake Tanganyika. The New Testament has been translated by members of an independent mission which has been working at Inkongo for a number of years, and is now being printed in London by our Society.

There remain two fresh versions for Malaya :—

Balinese, properly the language of Bali, an island east of

A FOUNTAIN UNSEALED

Java, is current among a million people, about 60,000 of whom can read. For some years a version of St. Luke's Gospel has been in preparation by an exiled Balinese prince and his kinsfolk, in conjunction with a Buddhist poet, all aided and supervised by Mr. P. Penninga, the Society's sub-agent in Java. This Gospel has now been published.

Sea Dyak is practically a form of Malay, spoken by one of the two races of Dyaks in Borneo. Within living memory the Sea Dyaks were notorious as head-hunters, until they were rescued from savagery by Sir James Brooke, the first Rajah of Sarawak. At his invitation the S.P.G. undertook mission work among the Sea Dyaks nearly sixty years ago, and most of the New Testament has been since translated and printed. Recently, with the concurrence of the S.P.C.K., our Society has undertaken to publish revised editions of the New Testament books; and St. Mark's Gospel, which is passing through the press, brings *Sea Dyak* for the first time on to the B.F.B.S. list of versions.

Those who open the Well.

Missionary scholars naturally stand foremost in the ranks of those who translate and revise and edit new versions of the Bible. But co-operant with them we find native linguists and pundits, and Government officials, and learned students of philology. These men belong by birth to different lands and races, and by faith to various Christian communions. But they are united and absorbed in their high and sacred service. *Que mon nom soit flétri*, cried Danton, *pourvu que la France soit libre*. So the noble army of translators has toiled on in obscurity, content to be ignored so that God's Word might have free course and be glorified. What Christian heart does not respond to the ejaculation of the quaint old Puritan: "O bless God, who hath sent men furnished, by the blessing of God, on their labours and studies, with

A FOUNTAIN UNSEALED

abilities to roll away the stone from the mouth of this fountain!"

Under the auspices of our Society the immense work of completing unfinished translations and revising imperfect translations goes forward steadily in dozens of different countries.

During the past year versions of the Bible have been completed in two more languages. For India, the translation of the Old Testament has been finished in *Mundari*, one of the languages of Orissa. After long delay the Old Testament has now been translated into *Korean*. Observers agree that the marvellous spiritual movement in Korea must be traced to the influence of the vernacular Scriptures, and we rejoice that the Koreans will now possess for the first time a complete Bible of their own.

At Likoma, an island in Lake Nyasa, Archdeacon Johnson, of the Universities' Mission to Central Africa, has been for years translating the Old Testament into *Chi-Nyanja*, but recently the publication was stopped for lack of funds. Our Society has now made a substantial grant to the Universities' Mission towards the completion of the printing, with a view to our publication of the complete Chi-Nyanja Bible.

The four Gospels and Acts in *Lengua* have been published during the year for a tribe of Indians in Paraguay. The version is mainly due to Mr. R. J. Hunt, of the South American Missionary Society.

The revised *Malayalam* Old Testament has been printed and issued last year for over six million people on the west coast of India. As the outcome of twenty-five years' patient labour, the revised *Sinhalese* Bible has at length been published for

A FOUNTAIN UNSEALED

two and a half millions of our fellow-subjects in Ceylon.

The revision of the *Japanese Bible* has been entered upon, and in this task, as might be expected, Japanese Christian scholars are taking a foremost part; the expense of this undertaking will be borne by our Society in conjunction with the American Bible Society and the National Bible Society of Scotland. In China the revisions of the *Wênli* and the *Mandarin* versions are making steady progress.

The work of those scholars in Italy who are revising Diodati's *Italian* version has progressed during the year, and the four Gospels and the Epistle to the Ephesians are already published.

For Albania.

Two years ago, not long after the proclamation of the new Turkish Constitution, the Albanian Association in Monastir, known as the "Bashkim," summoned the first National Congress to consider the language question. This Congress met in Monastir, and its outcome was the establishment there of an excellent printing press, at a cost of some £2,000 subscribed by patriotic Albanians. From the first the press has been placed at the entire disposal of the Bible Society, and the earliest work it undertook was to print a revision of the Gospels in Albanian. Soon Albania fell again upon evil days, her efforts and sacrifices for enlightenment and progress were rudely dashed to the ground, and the press was closed by the Turkish Government. After many months the stringent rule was relaxed and the printing of the Gospels has now been resumed. Through this press we hope to be able to give the

A FOUNTAIN UNSEALED

Albanian people, thirsting for knowledge and light, the complete Bible in their national speech.

In the Vulgar Tongue.

No recent discovery regarding the New Testament is so illuminating as the proofs which have come to hand that it was written in the living vernacular of its first readers. "The New Testament has been shown to be, as a whole, a monument of late colloquial Greek, and in the great majority of its component parts a monument of the more or less popular colloquial language." Professor Adolf Deissmann points out that the Gospel would have found no open door if it had not become to the Greeks a Greek, if it had not spoken to Hellenized folk in the popular Hellenistic language. Indeed, the New Testament has become the Book of the Peoples because it began by being the Book of the People. The Bible Society aims at publishing versions of Scripture made in a style that common people can understand. In many countries, in addition to a standard literary translation, it is found necessary to prepare and issue colloquial versions of certain parts of the Bible.

Along the coast of North Africa, in Morocco and Algeria and Tunis, only about 5 per cent. of the inhabitants are able to read Arabic; and of these readers, only one in five can understand the classical Arabic of the Koran. For this reason versions of the Scriptures in the current vernaculars are absolutely necessary. A version of St. Luke's Gospel is being prepared in Tunisian Colloquial Arabic. St. John's Gospel was published last year in Algerian Colloquial Arabic, and at once obtained wide popu-

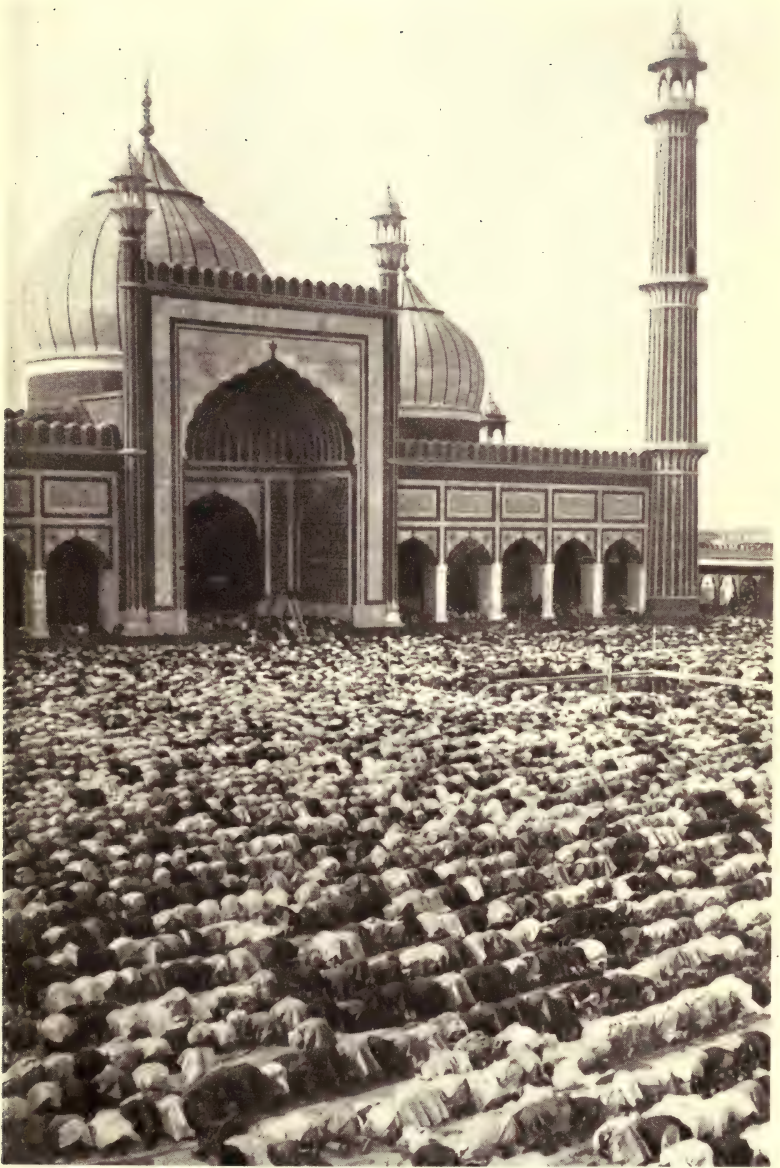


Photo by

Underwood & Underwood.

MOSLEMS PRAYING BEFORE THE GREAT MOSQUE
IN DELHI.

A FOUNTAIN UNSEALED

larity. Three Gospels with the Acts and Romans are published in Mogrebi, or Moorish Arabic, in which dialect Genesis, the Psalms, and other Old Testament books are also being prepared.

In addition to its standard versions of the Scriptures in the great languages of India, the Bible Society has from time to time issued versions in local dialects; and these again in different kinds of character to suit the needs of special classes of people in local areas. The province of Sindh, on the north-west frontier of India, has a population of nearly four millions, of whom 600,000 are Hindus, the remainder being Musalmans. For these Hindus of Sindh the Gospels of St. Mark and St. John were published two years ago in their Hindu-Sindhi dialect, printed in Arabic characters. An illustration of the value of such versions reaches us from Lahore. A woman who was formerly a pupil at a mission school in Karachi, the capital of Sindh, married and went to live in another town. Our Biblewoman at Karachi writes: "Now she is again in Karachi on a visit to her mother, and is delighted to read the Bible and to hear about Christ. She is specially pleased with the new Hindu-Sindhi Gospels. One day, after reading about the death of our Lord from St. John, she said, '*This* is not the book out of which we used to read when I was at school! This is a wonderful book; it just enters the heart.'"

A few months ago St. Luke's Gospel was published as an experiment in a colloquial form of Bengali. At the beginning of December, 1910, the whole first edition of 5,000 copies was exhausted, and a second edition of 10,000 copies is being printed. The version

A FOUNTAIN UNSEALED

has found favour on all hands. From Barisal a member of the Oxford Mission writes: "Everybody connected with this Mission is extremely pleased with the book. . . . It has hit off the happy mean. The enthusiastic way in which it is welcomed by the masters in the schools shows that it meets very well a very greatly-felt want." A W.M.M.S. missionary writes: "During a recent visit to one of my out-stations I read it to people wherever I went, and I was delighted to find that they understood what was read to them without note or explanation during the reading. My preachers in the villages say it is exactly what was needed for the people amongst whom they work. I hope your Committee will decide to give us the other Gospels in the same form." A Presbyterian missionary writes to say that if the other Gospels were issued in this style he would use no other.

Illustrations like these may suffice to show that the Bible Society does not forget its mission to the man in the street and to the child in the village school. It is in no danger of degenerating into a philological institute, or of becoming, like one of the Benedictine Orders, a cloister for learned scholars. It exists supremely for the sake of the simple, the humble, and the poor.

In Hebrew and in Latin.

The edition of the Hebrew Bible, which is being prepared by Dr. C. D. Ginsburg, makes good progress. The Pentateuch has appeared, the Earlier and Later Prophets are on the eve of publication, while the eminent editor has now reached the Book of Psalms. A convenient edition of the Old Testa-

A FOUNTAIN UNSEALED

ment in unpointed Hebrew is also being printed for the use of students. The edition of the Vulgate Latin Testament, under the care of Dr. H. Julian White, with the friendly co-operation of the Oxford University Press, is nearing completion.

In embossed type for the Blind, our Society has published or circulated the Scriptures in 33 different languages. Last year fresh books of the Bible in Braille type were issued in French, in Foochow, in Chi-Nyanja, and in Gujarati.

The Bible Society's list of versions now includes the names of FOUR HUNDRED AND THIRTY-TWO distinct forms of speech. This means the complete Bible in 107 different languages; the New Testament in 102 more languages; and at least one book of Scripture in 223 other languages. Forty-two new versions have been added to the list during the last six years.

The Bishop of London has drawn a moral from these figures: "When people say to me, 'Is the Christian Church still speaking with tongues?' I answer, 'Yes: in the Bible Society.'"

What Remains to be Accomplished.

Though so much has been achieved, much remains to be undertaken. For instance, the Society has published or circulated the Scriptures in fifty-five of the chief Indian vernaculars—which are current among 225,000,000 people. But no part of the Scriptures has yet been issued in seventy other Indian languages and dialects.

Again, for the scattered islands of the Pacific the Society has already provided versions of some part at least of the Bible in sixty-three different languages

A FOUNTAIN UNSEALED

and dialects. Mr. Sidney H. Ray is compiling a list of the languages of Oceania in which no complete book of the Bible has yet been issued. He gives the following list for the islands of Melanesia alone; and notes that Christian missionaries are already working among the peoples and tribes who speak these tongues:—

Fagani, *Rumatari*, *Malau*, *Nggao*, and *Kid* are current in the Solomon Islands. *Ubiri*, *Maisin*, *Binandele*, *Bongu*, and *Bokadjim* are languages of New Guinea. *Lakona* is spoken in Banks Islands; and there is besides the language of the Santa Cruz Islands.

Do People Appreciate the Bible?

The question may not unnaturally arise in a reader's mind, "Is all this vast labour really worth while?"

We will conclude the present section with an example of how the people for whom God's Word is translated and published appreciate what is done for them. In February, 1911, the Bishop of Uganda attended a meeting of the Committee at the Bible House, London, and spoke of the forthcoming version of the Old Testament in the Nyoro language, which is now being translated at the Bible Society's expense by the Rev. H. E. Maddox, of the C.M.S. mission, Toro. The Bishop said: "After the completion of the New Testament, when you had decided to sanction the translation of the Old Testament as well, I paid a visit to Toro. On my arrival I was met with such a demonstration as I had never received before. Some thousands of people, headed by the king and chiefs of Toro, came to meet me. This reception was

A FOUNTAIN UNSEALED

not personal, it did not arise out of any regard for me—though I do love the people, and I believe they have some affection for me—but it meant simply and solely that the news had been communicated to them that the Bible Society had sanctioned the completion of the Bible in their own tongue.”

A FOUNTAIN UNSEALED

CISTERNS AND CONDUITS.

“Ye are brought vnto fountaines of living water which yee digged not.”—Preface to the Authorised Version of the English Bible, 1611.

YEAR after year we are able to record that the annual outflow of copies of the Scriptures increases in volume. Twelve months ago, for the first time in the Bible Society's experience, its issues exceeded six million books. The year's issues now to be announced for 1910-11 only just fall short of seven million books: they have included 903,827 Bibles, 1,199,339 New Testaments, and 4,872,720 smaller portions of Scripture—altogether 6,975,886 copies. Surely such a result calls for humble and hearty thanksgiving to God.

When we scrutinize the details of this achievement we note that last year the issue of complete Bibles was 60,000 more, and the issue of New Testaments was 1,000 more than in the year previous. In portions, moreover, last year's total was 294,000 above that of 1909-10, and 938,000 above that of 1908-9. The immense increase has been an increase mainly of Gospels and Psalters. These circulate for the most part in the mission field, where they are sold at nominal prices at the expense of the Society, which year by year enlarges its service as the steward of Christian missions.

A FOUNTAIN UNSEALED

Of the books sent out by our Society last year, 440,000 were circulated among the Latin Continental nations; 615,000 among the German and Slav peoples of Central Europe; 550,000 in the Russian Empire; 200,000 in Africa; 250,000 in South and Central America; and 200,000 in Canada. In Asia 812,000 copies went out in India and Ceylon; 285,000 in Japan; 666,000 in Korea; and a million and a half in China.

The expansion indicated by such figures as these is by no means confined to the British and Foreign Bible Society. We note with deep satisfaction that our partners in the other ships are sharing our own success. The National Bible Society of Scotland sent out 2,562,000 copies last year, and the American Bible Society 3,232,000 copies—both record totals. The leading German Bible Societies were never so prosperous, last year's aggregate circulation of the Scriptures in the German Empire reaching the stately sum of 1,362,000 volumes.

People have not yet left off reading the Bible.

The Bible of the English Race.

The opening year of the new reign has been memorable in many ways: one outstanding event claims special record in these pages. The Tercentenary of the issue of King James's Bible in 1611 was celebrated in March, 1911, by a wonderful unison of thanksgiving throughout the English-speaking world. Not ecclesiastics alone, but statesmen and journalists have united in confessing the immeasurable debt which we owe to God's Book in our mother-tongue. His Majesty King George V. received at Buckingham Palace a singularly repre-

A FOUNTAIN UNSEALED

sentative deputation, which the Archbishop of Canterbury characterized as being "so weighty in regard to the persons who compose it, so varied as regards the portions of the Empire which they represent, and so comprehensive in respect to the branches of the Christian Church in which they hold office, that it is a gathering almost, if not quite, without parallel in our annals, religious or secular." The deputation presented the King with an Address, and a splendidly bound Bible, and His Majesty made the following reply:—

"It has given Me sincere pleasure to receive this deputation, and to learn that it represents the joint celebration by the English-speaking peoples of the issue in 1611 of that world-famous translation of the Bible into our tongue, which has ever since been known as the Authorised Version. The happily chosen words of the Address which Your Grace has read bring home to us all the profound importance of that event. The labours of the Translators and of My Ancestor, King James the First, who directed and watched over their undertaking, deserve to be held in lasting honour.

"This glorious and memorable achievement, coming like a broad light in darkness, gave freely to the whole English people the right and the power to search for themselves for the truths and consolations of our faith: and during three hundred years, the multiplying millions of the English-speaking races spreading ever more widely over the surface of the globe, have turned in their need to the grand simplicity of the Authorised Version, and have drawn upon its inexhaustible springs of wisdom, courage, and joy.

"It is My confident hope—confirmed by the widespread interest your movement has aroused—that My subjects may never cease to cherish their noble inheritance in the English Bible, which in a secular aspect is the first of national treasures, and is, as you truly say, in its spiritual significance, 'the most valuable thing that this world affords.'"

The Tercentenary festival culminated in a memor-



STATUE OF WILLIAM TINDALE ON THE
THAMES EMBANKMENT.

A FOUNTAIN UNSEALED

able thanksgiving meeting at the Albert Hall, over which the Marquis of Northampton presided, while the speakers included the Archbishop of Canterbury, the Rev. F. B. Meyer, the Prime Minister, and the American Ambassador. In the course of his speech Mr. Asquith said:—

“The circulation of the Bible in English, first surreptitiously, and then with the connivance and at last with the open approval of the State, was, in my judgment, in a far truer sense than the legislation of Henry or Elizabeth, the moving force of the Reformation. It delivered our people from a yoke to which they will never again submit. It opened to one and all, small and great, poor and rich, learned and ignorant—it opened to one and all the treasure-house of the divine wisdom. It gave to each in the daily round of labour and care, as well as in the supreme and testing moments of life—it gave to each an equal and unstinted share in the teaching which inspires, the consolations which soothe, the faith which can move mountains, the hope which endures to the end.

“And if the English Bible has been to the English people an instrument of inspiration, has not it also been, and ought it not increasingly to be, the symbol and safeguard of unity? There are gathered here to-night on this platform and in this hall the representatives of many Churches and communities. But all of us, by whatever ecclesiastical label we are designated, all of us have in the English Bible a common possession, a common inheritance, a common storehouse and reservoir of religious thought and teaching. This Tercentenary will not have been celebrated in vain if it brings home to us with a new emphasis the truth that, while there are diversities of operation, there is one and the same Spirit—the Spirit whose message we have all of us read in the same familiar and yet venerable language from the first moment that we were able to speak.

“We are delighted to welcome on the platform my distinguished friend the American Ambassador. His presence reminds us that accross the seas, of our own kindred, though owning a different allegiance, there are some eighty or ninety millions of people who claim with us a share in what is to us and to them a common possession. It was John Robinson, the pastor of

A FOUNTAIN UNSEALED

the Pilgrim Fathers, who, on the eve of their departure, declared in a memorable sentence that 'The Lord has more truths yet to bring forth out of His Holy Word.' One of the truths which we have slowly realized and which is now firmly rooted, as I believe, in the faith of all Christian men and women on both sides of the Atlantic is that war between English-speaking peoples would not only be a crime against civilization but an unforgivable breach of those new commandments that are enshrined and consecrated in the New Testament, on which both nations have been bred. There surely could not be a worthier, a more appropriate, a more splendid monument of this Tercentenary year than that it should witness the sealing of a solemn pact between us which would put an end once and for all to the hideous, the unthinkable possibilities of fratricidal strife."

The American Ambassador read the following message from the President of the United States:—

"It affords me very great pleasure to present through Mr. Reid my congratulations to those who in the Mother Country are commemorating so signal an historical event as the publication of the King James version of the English Bible. This Book of books has not only reigned supreme in England for three centuries, but has bound together as nothing else could two great Anglo-Saxon nations, one in blood, in speech, and in common religious life. Our laws, our literature, and our social life owe whatever excellence they possess largely to the influence of this our chief classic, acknowledged as such equally on both sides of the sea. Americans must, therefore, with unfeigned satisfaction join in thanksgiving to the God of the Bible, who has thus bound together the Old and the New World by so precious a tie."

The Tercentenary celebration, which was observed in Canada and Australia as well as throughout our own country, has echoed round the world in every English-speaking land. Especially significant was the great meeting held in Carnegie Hall, New York, when letters were read from King George V. and President Taft. The King wrote:—

A FOUNTAIN UNSEALED

“I rejoice that America and England should join in commemorating the publication three hundred years ago of that version of the Holy Scriptures which has so long held its own among English-speaking peoples. Its circulation in our homes has done, perhaps, more than anything else on earth to promote, among old and young, moral and religious welfare on either side of the Atlantic. The version which bears King James’s name is so clearly inwoven in the history of British and American life that it is right we should thank God for it together. I congratulate the President and the people of the United States upon their share in this our common heritage.”

The Bible in English.

Of the issues by our own Society last year over a million and a quarter volumes have been in English or Welsh, circulating mainly in the British Empire. We rejoice that this total is 137,000 volumes in advance of the figures for 1909-10. Of the English Bibles and Testaments sent out, more than 96 per cent. were in the Authorised Version, and less than 4 per cent. in the Revised Version, popular editions of which are sold at correspondingly low prices.

The Bible Society’s own contribution to the Tercentenary celebration has taken the very practical form of new and improved editions of its English School Bible in nonpareil type, sold for tenpence, and of its English New Testament, sold for a penny.

This English Bible in nonpareil type was priced at 4s. 6d. in the Society’s Report for 1815—the first Annual Report which contained a price-list. In 1822 the price had gone down to 4s. In 1834 it was 2s. 8d., “printed on second quality paper and bound in a less expensive manner.” In 1840 the price was reduced to 1s. 6d., and in 1844 to 1s. 3d. In 1845 for the first time the book was issued for 10d., at which price an enormous number of copies has since been sold. The new 10d. edition shows a distinct improvement in type, paper, and binding on any 10d. Bible which has hitherto appeared.

A FOUNTAIN UNSEALED

The Society's penny English New Testament was first issued in 1885. Since that date more than 9,000,000 copies have been sold, at a net loss to the Society of 6,000,000 pence. The new edition of this penny Testament is a decided improvement on its predecessors, and has instantly met with marked success. Before many weeks it was necessary to arrange for a fresh issue of 200,000 copies.

It cannot be stated too emphatically that all these cheap editions are produced under conditions of labour which are scrupulously guarded by the Committee of the Bible Society. The heavy loss entailed by the publication of the tenpenny Bible and the penny Testament at such low prices is borne by the Society's funds, and forms one important contribution by the Bible Society to the cause of home missions.

In order to assist and increase the circulation of the Bible in our own country, especially in places which are not reached by ordinary booksellers, the Committee grant special colportage terms to approved societies and institutions which regularly carry on the sale of the Scriptures by colportage among the poor in England and Wales.

From the London Bible House.

During 1910 there were sent out from the Bible House in London 2,845 cases of the Scriptures, weighing 333 tons. On January 18, 1911, the warehouse had orders on hand for 205,000 copies of the Scriptures in 64 different languages and dialects. It must be remembered also that of the Society's total issues only about 28 per cent. go out from the London Bible House; the remainder are for the most part printed in the countries where they are distributed and read.

A FOUNTAIN UNSEALED

Reservoirs in many Lands.

We turn from our own country to realize the wider needs of mankind. It is not enough to secure accurate and idiomatic translations of the Scriptures in hundreds of languages, and to print manifold editions in all the varied styles and characters which different races and tribes require. The mission of the Bible Society remains unfulfilled until God's Book is made accessible to His scattered children who are dispersed far and wide across the world. And therefore the Society has established its Bible depôts and its agents in nearly a hundred of the chief cities of the earth. These reservoirs of living water are found in all quarters of the globe—at Berlin and Bagdad and Buenos Ayres, at Moscow and Madras and Manila and Madrid, at Rome and Rio and Toronto and Johannesburg, at Port Said and Sydney and Seoul and Shanghai and Singapore. The Scriptures were sold last year in thirty languages in the Empire of Austria, and in over fifty languages in the Empire of Russia. From Calcutta versions went out in forty-five languages, and in thirty-four languages from Rangoon.

To provide men everywhere with versions of the Scriptures which they can read, this system of storage-supply is indispensable. And the need for it grows more imperious than ever in view of the strange movements and minglings of population which take place year by year on a vaster scale than ever before. Among these thronging emigrants the Bible Society finds a special opportunity. Alike on their journey and after they are settled, it offers them the Gospel in their mother-tongue. As to folk in exile, who feel themselves literally strangers and

A FOUNTAIN UNSEALED

foreigners, the sight of God's Book, in the familiar type and speech of the native land they have left, comes with the same poignant appeal which long ago moved David to cry: *Oh that one would give me drink of the water of the well of Bethlehem, which is at the gate!*

We will proceed to illustrate this service by a few concrete examples.

Immigrants into Canada.

The population of Canada is increasing by leaps and bounds. About 900 immigrants enter the Dominion daily, and the new-comers last year represented scores of different nationalities. It is bewildering to learn that the people in Canada speak nearly a hundred different tongues. Yet the Gospel is proclaimed to them in not more than twenty-five or thirty forms of speech. For those who only understand some one of the remaining languages, there is no human preacher of God's redeeming love. To them the Bible Society has a peculiar mission: it provides them with the printed page in the familiar speech of the mother-country which they have left behind. From our depôt at Winnipeg the Scriptures go out in over fifty-one different versions. Only last year a special grant of Icelandic Bibles was made to the Icelandic congregations of the Lutheran Church in Manitoba. The Society's magazine recently contained an illustration from a photograph which showed a colporteur in Ontario engaged in explaining the Bible to a class of Persian immigrants. The idea of a Persian Bible-class held in Canada will not appear unnatural to any one who realizes the extraordinary diversity of

A FOUNTAIN UNSEALED

races which contribute to the human stream flowing incessantly into British North America.

Many of the Gospels provided gratis for immigrants from Europe have the English version printed in parallel columns with the foreign text—so that to many a learner his first English reading-book is the Word of God.

Outlanders in South Africa.

The same amazing mixture of races is found in South Africa. The Bible Society's depôt at Johannesburg has sent out the Scriptures in seventy-nine different forms of speech. An evangelist on the Witwatersrand last year sold a New Testament in Galla to a Moslem from Abyssinia, and a copy of the Maori Bible to a native settler from New Zealand, "who was delighted to see it and willing to pay any price for it, showing his beautiful white teeth in a smile as his eyes scanned its pages."

Settlers in South America.

Similar phenomena present themselves in the Republics of South America, which are now rapidly developing after the example of the United States and Canada. Last year a quarter of a million foreign settlers entered the Argentine, where the Scriptures were sold in twenty-eight versions. The remote Republic of Paraguay—which is nearly as large as Italy, with a population about equal to that of Glasgow—is becoming studded with cosmopolitan settlements. Here is one of about ten years' standing, Yegros, a thriving place with 1,400 people who belong to at least a dozen nationalities—Paraguayans, Italians, French, Germans, Argentines,

A FOUNTAIN UNSEALED

Swiss, Brazilians, English, Spaniards, North Americans, Austrians, and Russians.

In Brazil the State of Santa Catharina, with its grand possibilities and lovely climate, is becoming more and more the home of immigrants from Europe, to whom we constantly sell the Scriptures in Italian, German, Polish and Lettish.

Here is a picture from the other side of South America :—

“ A traveller in Chile may now travel by rail from Santiago, a distance of 600 miles due south, to Osorno. This railway terminus is a quaint little town of about 7,000 inhabitants, with long, straight streets of wooden houses crossing each other at right angles, along the principal of which the train passes, puffing clouds of smoke into the clear atmosphere. There is an air of prosperity and comfort about the place. A visitor will notice that every third person whom he meets in the street has fair hair and blue eyes, and speaks a guttural tongue in striking contrast to the musical Spanish. For this is a German colony, and boasts a Lutheran church and a school with teachers from Germany.”

On the elevated tablelands of Bolivia, on the high *sierras* of Peru, across the dreary deserts of the coast strip, or along the verdant river-banks and swamps of Ecuador, there is infinite change in the scenery and the inhabitants. Here the deep guttural tones of the Quechua or Aimara Indians fall upon your ear, there the soft, easy-flowing *Castellano*, or the coarse-sounding *Cholo*. Anon you are accosted by a Chinaman from Canton, a Japanese from Kobé, or some Syrian from Jerusalem or Damascus.

At the Gateway into Siberia.

In 1909 the migration of peasants from Russia into Siberia reached the immense total of 700,000.



Photo by

A RUSSIAN COUNTRY CART.

Exclusive News Agency.

A FOUNTAIN UNSEALED

But two successive bad harvests have slackened the movement, so that in 1910 only 281,000 passed eastwards, and for every three persons who went out one returned to Russia. However, these emigrants were offered the Scriptures at the railway-stations as they entered Siberia, and among the poorest of them many copies were given away.

The Exodus from Central Europe.

The silent exodus from Central Europe to America continues unchecked. Scores of thousands of Russians, Lithuanians, Galicians, Rumanians, Poles, and Jews, all on their way westwards, pour through the great frontier railway-junction at Myslowitz, where the boundaries of Austria, Russia, and Germany meet.

“As many as 1,800 emigrants sometimes pass through Myslowitz in the course of a single day. The waiting-rooms are so overfilled that it is next to impossible to enter them, or, if once in, to leave. The din of eager speech in a dozen dialects is bewildering. Even the practised and disciplined German officials in charge now and then give way to impatience in their efforts at passing on this unruly, hurrying crowd in its strange rush to the coast. The throng occasionally becomes so dense that women and children are in danger of being trodden underfoot.”

Here the Bible Society's colporteurs are stationed, and dispose of thousands of copies of the Scriptures among these polyglot multitudes. And again at sea-ports like Bremen and at Hamburg, where the emigrants embark for America, they are met by other colporteurs, who are at home in most of the languages of Central Europe, and offer them Testaments and Gospels, each in his own tongue.

A FOUNTAIN UNSEALED

Colporteur Mausch at Hamburg last year circulated nearly 11,000 copies, of which 7,617 were sold to emigrants, and hundreds of Gospels given away to the destitute and needy. This work was done in over twenty languages, Polish heading the list with 3,000 copies, German coming a good second, and Bohemian, Bulgarian, Croatian, Lithuanian, Russian, Ruthenian, Servian, Slovak and Slovene being well represented. Jews bought nearly 900 copies, and Italians and Hungarians were not neglected.

Some Helps and Hindrances.

Notwithstanding modern progress, there are civilized nations where the Bible still has less liberty than any other book. For example, in several provinces of Austria colportage is absolutely prohibited, and elsewhere in that Empire the selling of the Scriptures is hampered by quite mediæval restrictions. On the other hand, throughout the Russian Empire the Bible Society enjoys special privileges, and is countenanced by the chief authorities alike of the Church and the State. Last year our agents were supplied with half a million copies of the Russian and Slavonic Scriptures by the Holy Synod of the Russian Church. In the Caucasus, our Society has just arranged to print fresh editions of the Georgian version of the New Testament, the Gospels, and the Psalter, obtaining a permit from the Synodal Office of the Georgian Church. In Servia and Rumania and Bulgaria the ecclesiastics assist cordially in circulating the Scriptures. In Bosnia last year the Greek Metropolitan at Serajevo welcomed our colporteur in most friendly fashion, and the priests of the Orthodox Church helped him in every possible way. At Smyrna the Greek Archbishop insists that all his people shall provide

A FOUNTAIN UNSEALED

themselves with New Testaments. The acting Patriarch of the Old Syrian Christians, who number about 80,000, wrote last autumn from Mardin, in Mesopotamia, appealing for fresh editions of the Syriac Scriptures. We append a translation of his letter:—

To the President of the Bible Society, London.

My greetings in the Lord Jesus Christ.

There has been here with me your Colporteur Mansur Jedbury, of Mosul. I asked him for the entire Bible in Syriac, and also for an edition of the Psalms in large type, but he could not supply me with these books. In view of the fact that so many Syrians are living in the mountains of Tur-Abdin and other places who speak the Syriac language, I pray the Society to look into this important matter. I also beg to present to you my heartfelt thanks for the interest you take in me and my Syrian people, and for the generous zeal with which you print and circulate the Scriptures for the whole world. I had much wished to offer you a gift for this noble work, but I much regret to say that there are at the present time so many poor people in my diocese the succour of whom taxes my resources to the utmost, that I am unable to do it just now.

May the Lord be with you.

(Signed) BISHOP ATHANASIUS TUMA,
*Locum tenens of the Patriarch
of all the Old Syrians.*

It is a melancholy fact that in the kingdom of Greece, the New Testament in modern Greek has been for the last ten years a forbidden book. We deeply regret that the action of the Greek Government and the Holy Synod in this matter has now been unhappily confirmed by the Hellenic Parliament, in the new Constitution recently promulgated, which adopts "literary" Greek as the official language, and absolutely forbids all translations of the Bible into modern vernacular Greek

A FOUNTAIN UNSEALED

except with the joint consent of the Holy Synod of Greece and the Patriarch of Constantinople.

In most Continental countries socialism as a rule implies not simply an economic ideal but a materialistic belief. Millions of social democrats have renounced all faith in God, and show themselves bitter and scornful opponents of the Gospel. Political changes, again, produce curious reactions which affect the Bible Society's mission. For instance, word comes from Bombay of a by-product of the revolution in Portugal. Religious liberty has now been proclaimed in the Portuguese territory of Goa and its surrounding district, where our Society will shortly begin colportage for the first time. In Turkey, under the new *régime*, our colporteurs now enjoy more freedom of movement and more liberty of access to all creeds and classes. In Madagascar, under the new French Governor, there seems good reason to hope for a change from the official intolerance of all Christian missions.

Rome and the Bible.

In too many countries the Roman Church, alas! retains its ancient inveterate hostility to the open Bible. Last year Tamil and Sinhalese Bibles were denounced as "poison," and burnt by Roman priests in Ceylon. At Rosario a priest seized a Bible from the bedside of a dying man, tore it up, and thrust it into the fire. In Salvador a priest told the colporteur that he was "worse than yellow fever." In many parts of South America the revolt against the Roman Church as it exists in those regions, has developed into a deplorable hatred of all religion. We hear that in Argentina the priests are losing



A YOKE OF OXEN IN PORTUGAL.

A FOUNTAIN UNSEALED

their hold upon the people, so that it becomes more urgent than ever to give these latter the Gospel before they fall into utter unbelief. In Uruguay our agents find that they sell many more copies if people understand that the vernacular Scriptures lie under ecclesiastical prohibition. At a town in South Italy the colporteur sold seventy copies in the assembly-room of a league of socialists: this happened a day or two after he had been denounced in the local church because "his books contained poison." The spirit in which our Bible-sellers meet such opposition comes out in the words of another Italian colporteur, who was asked, "Do you belong to a society of Protestants who go against the priests?" "No, sir," he replied, "against neither the priests nor any one else; only against sin."

Islam in Africa.

Those who follow with observant care the work of evangelization in North Africa have come to note a change in the attitude of its races towards the Gospel. The arrogant opposition of ten or twenty years ago is seldom met with, and the disposition of the people in general towards the Christian religion is that of respectful tolerance. There are indications that the Word of God is working in their minds, like the leaven in the measures of meal. On the other hand, Moslem propaganda among many pagan tribes in Central and Western Africa is winning remarkable success. We may mention a single ominous fact: at Lagos a new mosque has just been erected at a cost of £10,000.

Constitutional China.

The memorable event of 1910 in China—of greater

A FOUNTAIN UNSEALED

significance than any that has taken place for many years—was the opening of the National Assembly in Peking. Not many days later, twenty-one Provincial Assemblies were also inaugurated throughout the Empire, and displayed unexpected dignity in debate and surprising legislative ability. The era of autocratic rule has passed, and henceforth China must be reckoned as a constitutional country. Meanwhile, for the second year in succession, our Society has sold more than a million and a half copies of the Scriptures throughout the length and breadth of China.

The Gospel in Korea.

The annexation of Korea by Japan during the past year has not influenced the Christian Church unfavourably. Mission work in all its phases is as effective and popular to-day as it ever was. The attendance at Christian worship is greater than ever. The “million movement”—to win a million new converts to Christ in Korea—inaugurated in the autumn of 1909, has inspired the Korean Christians with ardent zeal to propagate their faith. In no previous year has so much personal effort been made to bring a knowledge of Jesus Christ into every home in the land. Of the special farthing edition of St. Mark in Korean our Society has issued over 600,000 copies; more than 500,000 have been bought and distributed by Korean Christians among their heathen neighbours, and these Gospels would be read, at a very low estimate, by considerably over a million people. Besides this, the Korean Christians contributed 250,000 *yen* (=£25,000) to the movement, and pledged themselves to spend over 70,000 days in preaching.

A FOUNTAIN UNSEALED

If it is too early as yet to note an increase in Church membership, at least there can be no doubt about the increase in attendance at public worship and in the number of groups of enquirers.

We append a quotation from the Japanese editor of the *Oriental Economic Review*, who maintains that, though the Koreans have lost their political independence, they may yet exercise a far-reaching influence upon the peoples of the Far East:—

“Both internal and external causes have conspired for ages to make the Koreans political unfortunates, but now at last they have a fair chance of rising to the far higher plane—that of *spiritual leadership*. Suppose they should prove to be the first people, outside the old Christendom, to be Christianized as a body—as there are reasonable hopes that they will be—may we not again witness a recrudescence of that Asian culture which fifteen centuries ago the Koreans were instrumental in bringing to Japan? For the Japanese themselves cannot lag behind the Koreans in assimilating whatever is good and noble in the world. Japan, thus regenerated spiritually as well as politically, could rightly claim a leading position in the affairs of the Far East. That Korea should be the key to this great future, even through her temporal tribulations, is the prayer not only of Japanese Christians but also of all liberal-minded people in Japan.”

A FOUNTAIN UNSEALED

FOR SOLDIERS ON SERVICE.

IN Dr. Horton's volume *The Bible a Missionary Book*, he points out that the New Testament did not produce primitive Christian missions, but was itself their product. Every book in the New Testament grew out of the needs of the expanding work of preaching the Gospel. And thus the Testament itself must be interpreted in the light of the missionary idea which it exhibits. That idea received fresh illustration and commentary last summer when there assembled at Edinburgh the most impressive Missionary Conference which modern Christendom has ever witnessed. To the gathered delegates from all lands God granted in signal measure the unity of His Spirit and the bond of His peace. One outcome of the Conference we recognize in a deeper desire among Christians for co-operation and concord. Of such co-operation the Bible Society exists as the visible token. For in the economy of the Church militant there is one great department which specially calls for common administration. To supply the Holy Scriptures in all the languages of the world is a duty which can only be efficiently discharged by united Christian effort. In God's providence, the British and Foreign Bible Society has become the Church's chief steward in this vital service. Missionaries of almost every communion

A FOUNTAIN UNSEALED

combine to translate, revise, and re-revise the books that it issues. The Society prints, publishes, and sends out to all parts of the foreign field as many copies as the missionaries ask for, on such terms that these books practically cost nothing to the missions which receive and circulate them.

It is of interest to record that at the various meetings held in connection with the Edinburgh Missionary Conference, the Bible Society was represented by sixty-four delegates, among whom were a number of members of its Committee, and of its staff at home and abroad. The Society's scope and spirit were vividly reflected in the eleven members of its foreign staff who attended the Conference. These eleven represented four nationalities and ten separate denominations of the Church; they spoke among them twenty-five different languages; they were at work on four continents; they were responsible for the distribution of the Scriptures in some hundreds of tongues and among peoples professing every form of Christian and non-Christian belief. Eleven men could scarcely be found varying more widely in their ecclesiastical predilections, in their expression of Christian truth, and in their spheres of activity. Yet eleven men could not be found manifesting greater unity in faith and purpose. They were all one in Christ Jesus. They formed a microcosm of the whole, a World Missionary Conference in miniature.

On Foreign Service.

There was a time within living memory when it was fashionable to sneer at Christian missions, and to depreciate not only the methods but the characters of missionaries in foreign lands. To-day Christ's soldiers on foreign service are at any rate treated with respect, even by the secular press. It may be worth while to cite two recent testimonies, from quite uneccelesiastical sources, regarding the self-devotion of the men and the value of their work.

A FOUNTAIN UNSEALED

In India.

Our first extract is taken from the *Vedic Magazine*, an Indian journal published in the interests of Hinduism.

“One of the foremost causes of the missionary’s success is his burning zeal for his religion. He believes in his message. He has left his parents, his friends, and his native land to spread his gospel. . . . Young men, belonging to the richest families, have sacrificed their all in order to fight our civilization. I know persons of the most brilliant parts at Oxford—first-class scholars who have won any number of prizes and degrees—who throw up their worldly career and come out as missionaries. Our young men can have no idea of the sacrifice these people undergo. They accept exile for the sake of their religion, they work day and night like coolies in a country thousands of miles from their home. Many of them are quite young; they have not tasted any of the sweet things of life. They live solely for Christianity. They are determined, earnest men who are devoid of avarice, who know no rest in the pursuit of their aim, who never lose heart amid difficulties, and who realize that life is given to man to be spent for some great and good cause.

“Such tremendous enthusiasm can overcome many obstacles. Endowed with such enormous moral capital, a movement can go a long way, even against heavy odds. Give me such workers, and I will Hinduize the world in a decade. . . . Give me such zeal, such steadfastness of purpose, and I shall have the Rishis honoured by the banks of the Mississippi as they are revered in the basin of the Ganges.”

In China.

Dr. G. E. Morrison, the distinguished correspondent of *The Times* at Peking, took part last year in a discussion at the Authors’ Club in London, on “The Awakening of China.” In the course of his speech, Dr. Morrison paid the following striking tribute to English missionaries in China:

A FOUNTAIN UNSEALED

“I think it only fair to say that the good name which Englishmen possess in China—a name for straightforwardness and honesty—is due not only to the high character of our official class and our business men, but also to the high character of the English missionaries, whose pleasant English homes are found from one end of the Empire to another. We may criticize some of their methods, but the sum total of the good they do to the maintenance of our good name is beyond calculation. Think what it means to have scattered throughout that vast Empire in hundreds of stations, high-minded English gentlemen, whose word is their bond, living simple and pure lives—absolutely trusted—who are working solely for the good of the people, undismayed by failure, manly and courageous. The more I see of missionary work in China the more I admire it. The work is much better organized than before. There is now combined movement where formerly there were often merely disjointed efforts. From an experience gained by witnessing their work in every province in the Empire, I wish to bear my unqualified testimony to the admirable work done by our missionaries in China.”

Missions and a Vernacular Bible.

Now whatever questions of faith and order still divide missionaries of the Reformed Churches, they are absolutely at one in their demand for the Scriptures in the languages of those among whom they labour. Bishop Steere, of the Universities' Mission to Central Africa, was described the other day by *The Times* as “one of the Bible Society's heroes.” He consecrated his best years to producing the Swahili version of the Scriptures; and we may quote once more his famous dictum: “Our work must be all unsound without a vernacular Bible; and the Bible Society has made this possible to us.”

How the Bible Society helps.

It is worth while to explain the exact nature of

A FOUNTAIN UNSEALED

the vital assistance rendered by the Bible Society to missionary organizations in different parts of the world.

In almost all the chief mission fields—as, for instance, in China and India, in Uganda and South Africa—the Bible Society maintains its own representative agents, whose functions include important and difficult duties. Such an agent has to organize the combined committees which undertake the task of translation or revision in local vernaculars. He must arrange for printing and producing such new editions of the Scriptures in different languages and characters as shall meet the popular needs, alike in quantity, size, and *format*. He has generally to engage, supervise, visit and encourage the colporteurs maintained by the Bible Society in his agency. He has to correspond with all the missions at work there, and to arrange that they shall be duly supplied with the editions of the Scriptures which they need from the Society's local depôts. Generally, moreover, he has to decide, in consultation with representative missionaries, at what prices the editions circulated shall be sold.

These selling-prices are determined according to one controlling principle of the Bible Society's mission. It habitually sells its popular editions at prices which involve serious loss. Those prices are fixed in any country, not by considering how much the books have cost to produce and distribute, but by considering what the poorest class of labourers in that country can afford to pay.

Missionary organizations obtain their supplies of printed editions of the Scriptures at a considerable discount off the catalogue-price which is charged to

A FOUNTAIN UNSEALED

an ordinary purchaser. Thus, what a missionary will pay for the books is less than what he will receive for the re-sale of them ; this margin covers the cost of copies which he may wish to give away. In all cases the Bible Society pays the carriage of the books—so that there is no increase of cost at remote mission stations above the price charged at any of the Society's depôts.

We may illustrate this by a practical example. In the Bible Society's agency for Central South Africa, which has its headquarters at Johannesburg, nearly three-fourths of the sales are made through missionaries ; last year over 33,000 copies of the Scriptures were sent out to missionaries and sub-depôts. Missionaries are allowed discounts which cover all expenses in distribution, and carriage is paid to the nearest possible point in the vicinity of their distant mission stations. Last year the Society's agent at Johannesburg expended £323 in railage, postage, and other transport, while discounts amounted to more than £636. One missionary writes from Northern Rhodesia : " We could not carry on our work without your generous and most invaluable help." Another says : " You seem to do everything we ask you to. It is a great help to us, who are so far away from the towns, to be able to apply to you in our needs."

At the Edinburgh Conference the Rev. G. Lowe, the B.F.B.S. agent at Johannesburg, was invited to meet representatives of the Berlin Missionary Society, which has a large number of missionaries in South Africa. One matter discussed was the Sepedi Bible, a most valuable translation in a language spoken by hundreds of thousands of natives in the Northern Transvaal. Owing to the great cost of production and circulation, the Berlin Mission has been unable to sell even the cheapest edition at less than 8s. a copy—a price far beyond the purchasing power of the people. The Bible Society has since purchased the remainder of the edition, and the Sepedi Bible will now be sold at about half its former price. The Bible Society's action is most highly appreciated by all missionaries in the Transvaal, and at a native Bible meeting the people themselves showed their gratitude by a collection of over £7.

A FOUNTAIN UNSEALED

The services which have been thus roughly defined, constitute what is by far the greatest contribution of the Bible Society to Christian missions abroad. There remains a minor function of the Society, which, however, is only supplementary.

In places where the Bible Society has no representative of its own—as, for instance, in many parts of Africa, and in the South Seas—grants are made on “missionary terms.” This means that the Society defrays the whole cost of production and freight, and sends the books out free of charge. It leaves the missionary to fix the prices of sale, to repay himself local expenses from such proceeds, and to remit any ultimate balance to the Bible House. It will be of interest to give some specimens of grants made on “missionary terms” within the last few months.

To the Paris Evangelical Mission in New Caledonia, 1,000 Houailou Gospels, and 500 Ponérihouen Gospels.

To the Australasian Methodist Mission at Bau, Fiji, 5,000 Bibles and Testaments in Fijian.

To the C.M.S. Mission at Onitsha, Northern Nigeria, 1,000 New Testaments in Union Ibo.

To the Evangelical Mission at Laos in French Indo-China, 1,800 copies of St. Luke's Gospel in Laotian. Writing from Song-Khône, M. Audétat says: “The eighteen boxes of Gospels sent by the Bible Society reached us at last on May 21st, 1911. It was a pleasure to see some of the native believers rush upon the newly arrived books like lions upon their prey.”

To the Ungava Mission of the Colonial and Continental Church Society, 200 copies of the four Gospels and Acts, and 100 copies of Genesis, in Labrador Eskimo, printed in syllabic character.

To the W.M.M.S. Mission at Cape Coast Castle, West Africa, 1,000 New Testaments in Fanti.

To the Universities' Mission to Central Africa 500 Old Testaments and 690 O.T. Portions in Swahili; 1,000 copies of St.

A FOUNTAIN UNSEALED

John's Gospel, 1,000 copies of the Acts, and 200 copies of the four Gospels and Acts, bound together, in Chi-Nyanja.

To the French Protestant Mission at Tahiti, 3,200 Bibles and Testaments in Tahitan.

To the Swedish Missionary Society in Belgian Congo, 1,000 Bibles in Fioti. At the special request of the missionaries, these books were packed in fifty cases, each containing twenty Bibles, and thus forwarded to Matadi, in order that, without repacking or inconvenience, cases might be despatched from Matadi at all seasons into the interior.

From Lagos Mr. C. W. Wakeman, who is in charge of the C.M.S. dépôt and book-shop, reports: "We have just received in one week 9,100 Yoruba Bibles, 1,000 Yoruba Testaments, and 4,000 English Bibles. Since the Bible Society issued its 1s. Yoruba Bible the demand has been far in excess of the supply. Nearly 8,000 Yoruba Bibles and Testaments have been sold since the end of March this year (1910)."

Bishop Tugwell tells the following incident which occurred in the Jebu country of the Lagos hinterland. In the central town of the district the chief had banned Christianity, and, all told, there were three Christians in the town. The fourth to arrive was a Lagos schoolgirl, who brought with her a Yoruba Testament. Her daily reading of this aroused interest. Her relatives asked her to read it aloud, and by and by called their neighbours to hear it. After a while the chief heard of these daily readings, and decided to put an end to them by burning the Testament. This was done publicly, and as the breeze, catching the ashes, blew them far and wide, an old woman sitting by drew the chief's attention to the parable in action, and added solemnly and significantly, "Chief, wherever a single one of those ashes falls, there the Word will surely come." That faithful little schoolgirl has now the satisfaction of seeing the abundant fulfilment of the prophecy.

Missionaries and the Bible Society.

The actual relations between the Bible Society and missionaries in the field may be illustrated by extracts from a few recent letters.

A FOUNTAIN UNSEALED

The Society's new edition of the Malagasy Bible has been warmly welcomed by the missions and Christians of Madagascar. The Anglican Bishop wrote on Sept. 17, 1910: "Your shilling Malagasy Bible, especially the new edition, is so splendid that it throws New Testaments and other parts—except, indeed, the penny Gospels—into the shade. Many thanks for your unfailing, continued generosity."

From British New Guinea the Rev. J. H. Holmes, of the L.M.S., writes as follows in his annual report from Namau, in the Delta region of the Gulf of Papua, where he is stationed in a district of creeks and swamps inhabited by 40,000 cannibals: "The greatest joy of the year came to us in the form of the Gospels of St. Matthew and St. John. These Gospels [translated by Mr. Holmes] were kindly and beautifully published for us by the Bible Society. With these Gospels in the Namau language in daily use here, we feel that our settlement has been endowed with the dignity of a living mission station; that we have our charter and are now in the position to prove our rights of residence."

From Manchuria the Rev. J. Stobie, of the U.F. Church of Scotland Mission, Ashiho, writes:—

"Away out in the forest, thirty miles from the Russian railway which runs to Vladivostock, I visited a small band of Christians meeting at a lonely cottar's home. On the Sunday I was aroused at 5 a.m. by the sound of voices repeating the Sermon on the Mount. When I looked out from my sleeping-place, I saw several men and women poring over their Gospels, the only light obtainable being that from a piece of pine-wood, ignited and held in each



From "Wonders of the World."

THE GREAT WALL OF CHINA.

A FOUNTAIN UNSEALED

one's hand. It was a weird but touching scene. The Word of God has become to these people a lamp unto their feet and a light unto their path."

From Mongolia the Rev. O. E. Oberg, of the Scandinavian Alliance Mission, Saratsi, writes:—

"The religious awakening that has come in the district around Paoyen and Saratsi is due in large measure to the work of the colporteurs. We thank the Bible Society for helping us to scatter the seed of the Kingdom outside the Great Wall of China."

From Eastern China the Rev. W. Lyttle, of the United Methodist Church Mission, Ningpo, writes:—

"Not once, but on many occasions, our preachers have told of meeting with people who, though they had never heard the Gospel preached, yet through a study of the Scriptures which they had purchased and brought home from some heathen festival had cast away their idols, and, to the extent of their understanding, accepted the Bible faith. I really believe that a widespread circulation of the Scriptures is the best corrective for the prejudice in many Chinese minds concerning missionary propaganda."

From Japan the Rev. W. B. McIlwaine writes:—

"We sold on an average 150 New Testaments and Gospels each day in towns and villages where the Gospel has never been preached. . . . At least eighty per cent. of the people of Japan live in villages, and most of these have never heard God's message. The Bible Society is doing a grand work in distributing the Scriptures. It is for the Christian Church to come and teach the people how to use them."

A FOUNTAIN UNSEALED

In the Heart of Central Asia.

Few of us can really grasp the lonely position occupied by a devoted missionary like the Rev. G. W. Hunter, of the China Inland Mission, at Urumsti, in the "New Province" which extends away to the north of Tibet. Few probably could endure—year in and year out—the absolute isolation in which he finds himself, and yet he continues single-handed to bear aloft that Sign by which alone the world can be conquered. He is one of very few witnesses for the Gospel in an immense province as large as Germany, Austria-Hungary, and Italy combined, with an estimated population of 600,000, and he carries on his devoted mission of preaching the Cross and circulating the Scriptures issued by the Bible Society in the languages of Central Asia. Two other towns, Kashgar and Yarkand, have resident Protestant missionaries, but from Urumsti they are fifty-four days' journey away! In one of Mr. Hunter's letters he writes: "Let me say how I value the ungrudging help of the Bible Society in all my work. I often meet people whom I cannot talk a word to; but the Bible Society comes to my aid with its polyglot gift of tongues, so that I can supply them with the precious books which they can take and read in their tents or distant hill-encircled homes."

For Missions of Many Churches.

In its partnership with the soldiers of the Cross the Bible Society ignores national and ecclesiastical dividing lines. It supplies the Scriptures with the same readiness and liberality, not only to missions which originate in the United Kingdom and the British Colonies, but also to the missions of the

A FOUNTAIN UNSEALED

Reformed Churches of the Continent and of the United States. It acts as steward for French and Dutch and German and Swiss and Swedish and Danish and Norwegian and American Societies, just as freely as for English and Welsh and Scottish and Irish. It has printed versions expressly for the use of the missions of the Orthodox Russian Church among the pagan and Moslem tribes which are found within the vast Empire of Russia.

To give some idea of the range and extent of the assistance rendered by the Bible Society to the missionary cause, we print below a list of the different missions which have been supplied with editions of the Scriptures during the past year for their centres of operation lying within the Society's Egyptian Agency, which extends from Malta to Mombasa :—

The American Presbyterian Mission, the Reformed Presbyterian Mission, the Swedish Evangelical Mission, the United Free Church of Scotland Mission, the London Jews' Society, the Society for Promoting Christian Knowledge, the North Africa Mission, the Church of Scotland Jewish Mission and Schools, the Egypt General Mission, the Church Missionary Society, the Irish and Scotch Reformed Presbyterian Mission, the British Syrian Mission, the Irish Presbyterian Mission, the Waldensian Mission, the Friends' Foreign Mission Association, the Friends' Africa Industrial Mission, the United Methodist Church Mission, the Africa Inland Mission, the Seventh Day Adventists, the Leipzig Lutheran Mission, the *Evangelische Africa Verein*, the Neukirchen Mission at Lamu, and the Swedish Mission at Kismayu.

“Ungadínwa nangomso.”

In every mission field the missionaries are our warmest friends, our most devoted helpers; while they on their part bear unanimous and enthusiastic

A FOUNTAIN UNSEALED

testimony to the indispensable assistance which they thus obtain.

Yet this very gratitude suggests the implicit warning that, in proportion to their success, our allies will demand larger help year by year. The Kafirs employ a significant phrase when they thank a benefactor: they say "*Ungadinwa nangomso*," which means "Never be tired of giving, even to-morrow." Never to tire of supplying Christian missions is the cardinal duty of the Bible Society.

We cannot conclude more fitly than with a recent utterance by the Bishop of Bristol in his own cathedral city: "The Bible Society is keeping alive the original miracle which came to pass in Jerusalem, when people to their astonishment heard men speak in their own tongues the marvellous works of God. I venture to say with all reverence that the Bible Society is enormously increasing the area and magnitude of that very miracle. The Society may properly claim to be the one essential missionary society. But for it, the missionary would go to work with both hands tied behind him and with fetters on both legs."

A FOUNTAIN UNSEALED

CUPBEARERS FOR THE KING.

The Lord saith in the Gospel: 'He who shall give to drink a cup of cold water to the thirsty shall not lose his reward.' Much more shall he not lose his reward in heaven who gives the living water of saving wisdom to the reader in the book written by the finger of God.

ST. THOMAS AQUINAS: *Doctrinale Juvenum*, 377.

DURING the heat of this glorious Coronation summer, the very phrase *a cup of cold water* has a grateful, refreshing sound. It carries us away in imagination to green shadows spreading over an ancient well-mouth, mossed round with hart's-tongue fern, where the bucket tinkles and splashes in cool, deep darkness and comes up a-brim with glimmering crystal. Yet that phrase, *a cup of cold water*, meant far more when Christ used it as a symbol of the inward blessing which can slake the thirst of the heart. Our Lord lived and taught under the burning Syrian blue, in a land which endures water-famine for four months out of every twelve. So on the parched hill-sides of Palestine each spring was a treasure to be guarded from century to century. And we read how in the fulness of time the Son of Man came and sat weary beside the patriarch's well, and made Himself a draught of living water for a passing sinner's thirst.

Water is one of those elemental things which men

A FOUNTAIN UNSEALED

cannot manufacture. It drops like the gentle dew from heaven. It gushes out of the cave in a limestone cliff. But it remains an unspeakable gift of God, without money and without price. Moreover, a cup is the simplest kind of vessel: it is meant to be passed from hand to hand. And the Divinest blessing must come to us in this direct personal way. It is not enough to engineer vast schemes of water-supply, to "lay down pipes and found a company with branches." At the foot of the grandest aqueduct in the world a child may lie perishing of thirst. All our organization and machinery will fail and fall short unless we provide for the needs of Christ's little children, individually, one by one. Most of them are too weak or too unwise to profit by anything save the cup which is brought down to their side and held out for their own hands to grasp.

"To give to drink a cup of cold water" becomes an image and allegory of the personal distribution of the Scriptures. Every single Gospel which we print may prove a chalice of salvation to its reader. Can there be any higher Christian duty than to provide that no reader in the world shall go empty-handed of God's Book?

The Cup and the Chain.

When the "Great Bible," edited by Miles Coverdale, appeared in England in 1539 with the sanction of Henry VIII., an injunction was issued by Thomas Cromwell, as the King's vice-gerent, requiring that a copy of this noble black-letter folio should be set up in some convenient place in every church throughout the kingdom before a specified day. These Bibles



Photo by

THE SITE OF SOLOMON'S TEMPLE SHOWING THE MOSQUE OF OMAR.

Photodrom Co.

A FOUNTAIN UNSEALED

were often made secure by a chain fastened to the binding. In Waltham Abbey an old Norman pillar still shows on its broad surface curves and furrows scored by the iron links which were drawn to and fro by readers of the chained Bible. Now such a book was like the cup chained beside a drinking-fountain; it was really free for common use. Quite recently, at the railway-stations along the trans-Siberian line, the Bible Society has placed in the public waiting-room a Russian New Testament for the use of travellers: and there the book is made fast to its desk by a cord, which is stamped with the Russian official seal. But that seal is an enfranchisement: the Word of God thereby is liberated, not bound.

Wayfaring Biblemen.

To minister to the needs of the dispersed multitudes of mankind, the Bible Society has in most countries its own special agents, who go about offering their cheap little Testaments and Gospels from village to village and from door to door. Last year it employed more than 1,100 of these colporteurs—men belonging to dozens of races and speaking scores of tongues, but all selected and enlisted and sent out on one errand. As a rule, they are natives of the country where they travel, and so at home among the common people, familiar with all their customs and ways of thought, framing their lips naturally to the idiom and dialect of popular speech. The ranks of these colporteurs include Christians belonging to many different Churches—Anglican, Russian, Lutheran, Presbyterian, Baptist, Methodist, Armenian, Waldensian; and it is no part of their business to make

A FOUNTAIN UNSEALED

proselytes or to detach converts from any Christian communion. But they have all learnt to love the Book which they carry, and they can speak earnest words to commend it out of the experience of their own hearts.

The Ubiquitous Cupbearers.

You meet these colporteurs along the high-roads and footpaths of the world, visiting lonely homes and scattered hamlets or mixing with the many-coloured crowds at markets and festivals. Last year, for example, they were selling the Scriptures on the slopes of Vesuvius, at railway-stations and barrack-rooms in Siberia, in the banana plantations of Guatemala, in the diamond-mines at Kimberley, and in the rice-fields of Bengal. They were busy at Oberammergau during the Passion Play, and at Nijni Novgorod during the great fair. They have offered their books among pilgrims to the holy places at Jerusalem, pilgrims to the grotto at Lourdes, pilgrims to Buddhist shrines in Ceylon and in Japan. They have boarded hundreds of ships in the harbours of Port Said and Naples and Osaka and Singapore. One belated colporteur east of the Volga finds shelter for the night in a camp of Kirghiz Tatars. Another in South India is mistaken for a wizard, from whose magic words the people flee. Another in the Sudan crosses the desert with camels, and when he halts by the wells must keep a fire burning all night to scare off lions. Another explores the head-waters of the mighty river Amazon, a region where the Indian rubber-gatherers are already beginning to suffer from cruelties which recall the horrors of the Congo.

A FOUNTAIN UNSEALED

A Perilous Mission.

In the course of their ordinary duty these Bible-sellers often encounter all manner of hardship, peril, and persecution. Last year at a Buddhist festival held in Ava, the ancient capital of Upper Burma, a colporteur was seized by a band of young ruffians, "beaten unrighteously," as he quaintly puts it, and his books cast into the river. "Let us throw the Christian into the river after his books!" was the welcome met with by another Burmese colporteur; and though he escaped unharmed, his books suffered the same fate. An Austrian colporteur was set upon in Styria by men with cudgels. A Peruvian colporteur was pelted in the public square at Arequipa. In the Hauran a colporteur was plundered by a gang of Arabs. In Kwangsi another was robbed, and fared badly at the hands of Chinese bandits. In Albania, Colporteur Elias, who is stationed at the northern fortress of Scutari, was arrested at Elbasan, brought before the Turkish authorities and severely questioned, and for a time feared he might suffer the fate of many other victims of martial law. Fortunately, his excellent command of Turkish stood him in good stead, and after some little detention they let him go.

At an Italian village in the Abruzzi, stones began to be flung at a colporteur, after the priests had torn up and cast to the winds Gospels which he had sold. As he left the village two strong men followed him for a mile with ugly sticks in their hands. But when they overtook him, God shielded him from injury. "Come on," said he, "I am ready to die, although you are not. Kill my body if you will: you cannot kill my spirit. I do not fear, for the

A FOUNTAIN UNSEALED

Lord Jesus is with me to protect me." At these words the two men began to tremble. They stammered out that he had "brought excommunication" to their village. But their courage failed them, and the sticks dropped from their hands. The colporteur wrote: "The Lord kept me that day."

Assaulted and Imprisoned.

In a suburb of Santiago, two of our colporteurs, Diaz and Blanco, were offering their books when they were suddenly attacked by a mob of fanatics, armed with sticks and stones and led by the sexton of a church. Bruised and bleeding, they were compelled to save their lives by flight, leaving their books and bags in the hands of the mob, which made a bonfire of the scattered books in the street. A full account of the occurrence appeared in the newspaper next day, in an article entitled "*En que pais vivimos?*" (In What Land Are We Living?) which protested against the fanaticism of the local priest, who, it appears, had incited his assistant to infuriate the mob. Colporteur Diaz was confined to his bed for nearly a fortnight as the result of this assault, but remarked, with a sort of grim cheerfulness, "They have knocked me about so many times now that once more or less does not make much difference." Indeed, the experience of Colporteur Diaz, at least as far as his sufferings go, is quite apostolic. Three times he has been imprisoned as a criminal for selling "prohibited books"; and seven or eight times he has been assaulted by fanatical mobs. His devotion to the work is beyond praise. Last year, in spite of illness,

A FOUNTAIN UNSEALED

he circulated in the city of Santiago over 5,000 copies of the Word of God.

The Witness of Martyrs.

In China men who have spent years in colportage and have developed ministerial gifts are often appointed pastors of small mission congregations. One such colporteur is now a pastor under the Berlin Mission in the "Island of Shadows," which stretches like a far, dim shadow over the Bay of Kiachow. As he was on the eve of departure for his lonely island, a German missionary asked him, "Have you ever been to Peking?" "Well," said he, quietly, "I should know something of Peking, since I was there during the siege of the Legations by the Boxers, and hard work it was, for I served in the Boxer army as clerk of the regiment. It was quite common to witness the execution of Christians, for our general had his men hunting for them all over the city. On one occasion an old man and two girls of tender years, belonging to the Roman Catholic Mission, were led forth. 'Go to that idol yonder, burn some incense, and thus escape the sword!' said the officer in command. With a respectful bow, they declined. They exhorted each other with words which then I understood not, saying, 'Think on God,' and at that moment their heads fell from their bodies. I marvelled at their steadfastness in the face of death. Thus it was that I was first brought face to face with real Christianity. We had power to kill, I reasoned, but these people had the power to die."

A Good Confession in Korea.

From Korea the Rev. C. T. Collyer describes how he

A FOUNTAIN UNSEALED

had attended a service at which a Korean preacher spoke of one chief influence that had led to his own conversion. Here is the story as the preacher himself gave it:—

“About twelve years ago a colporteur named Han went to the Po-san market. There he spread a mat on the ground, untied his bundle, and displayed his books. To attract the crowd he sang a hymn. In those days there were no Christians in Po-san, and so strange a sound as hymn-singing collected many people, to whom the colporteur preached earnestly the story of God’s love. A man of unusual stature, almost a giant among Koreans, forced his way through the crowd, pushing them right and left, roundly abused Han, and then thrashed him. The onlookers were astonished when after the bully was gone the colporteur, bleeding though he was, gathered together his books and went away without even uttering a word of complaint. Though as a result of this beating he kept his bed for ten days, he never ceased to pray that his persecutor might be converted.

“A fortnight later he was in the market again. Again his books were spread out on the mat. Again he sang a hymn. Before he had ended the hymn the bully again fell upon him and dragged him off to a neighbouring inn, where he seized a piece of heavy wood and began clubbing the colporteur. The colporteur prayed, kneeling as he received the blows. The bully’s son, thinking that the man was being killed, came running in and pulled his father away. This time Han was too badly hurt to walk, so he was carried home in a sedan-chair. Now he had a friend in the local magistrate, who came and proposed that he should have the bully arrested and punished. ‘No, please don’t do that,’ pleaded the colporteur, ‘I am praying for him that God will touch his heart, and make of him a workman for the kingdom.’

“It was over a month before Han was well enough to walk about. Then, before he spread his books out again in the market, he enquired about the giant, and was told that the man was ‘a devil,’ who had terrorized everybody, until no one dare oppose him or cross his wish. This time it is true that the colporteur did not sing quite as lustily, and now and again he looked round anxiously, for he felt that he would certainly be killed.

A FOUNTAIN UNSEALED

After a while he saw the bully, who stood on the outskirts of the crowd and listened to the story of the Cross. As soon as Han had finished speaking the bully beckoned him away into a house, bade him sit down, and said, 'I have brought you to my house to apologize to you for the way I have twice beaten you, and to ask you to forgive me.'

"That story of Colporteur Han," said the preacher in his sermon, "I have never been able to forget; and it was the fact that God could so wonderfully change a man as to make him do as Han did under such a terrible ordeal which impressed me and made me desire to trust in Jesus Christ."

Enduring Hardness.

But physical violence is not the only danger braved by the Bible-seller in distant lands. He must face the extremes of climate and the loneliness of isolation and the contagion of disease. He carries the Scriptures to the coldest places in Siberia where the mercury freezes for two months out of every twelve, to torrid plains in India too hot for the lizard, and to fever-haunted ports on the Spanish Main.

At Astrakhan, Colporteur Shishkin met with a serious accident which nearly cost him his life. Crossing a river in winter his sledge, drawn by two horses, broke through the ice and sank. The books which he carried were lost, the horses were drowned, while he and the driver only succeeded by great exertions in getting on to firm ice. Afterwards they had a long weary struggle to reach a place of shelter.

By Sledge over the Snow.

The following extract from Colporteur Konopleff's report illustrates the difficulties of colportage by sledge during a Siberian winter:—

A FOUNTAIN UNSEALED

“We found a peasant willing to drive us to Kotchi, seventy-three miles distant, and travelled with him for sixty hours. During the journey we walked quite half of the way on foot alongside the sledge, in order to keep warm. The frost was most severe, and there was no sort of shelter. I got my nose and one cheek frostbitten.”

Of their return journey he writes: “It took us three days and nights to reach Novo-Nikolaevsk from Zoozoon fair. We travelled with a baker, who had also been at the fair. We started late in the afternoon, but after about a quarter of a mile’s travel the roads were too bad, and the night was fast approaching, so we decided to return and set out next morning at daybreak. Our landlord said we had done a very wise thing, as last year, after the fair we had just visited, four men were murdered on that same stage. When we set out next morning, we made forty-seven miles the first day, but on the second only half as much, owing to a blizzard. It was with great difficulty that the horses found the road. We could see nothing, except blinding snow, and we had to walk in snow right up to the knees.”

In a Cholera Camp.

The hardships and perils which our colporteurs sometimes have to face are pictured in vivid colours by a communication from Persia last autumn.

“The cholera epidemic has made its way to Bagdad and Mesopotamia, and is now advancing with the pilgrims upon Damascus and West Turkish Arabia, and along the railway from the direction of Beirût. Colportage in Mesopotamia is greatly hampered by the quarantine enforced upon all caravans and travellers along the Euphrates and the Tigris valleys,



Photo by Prince Mirza Eghraim.

AT THE MOUTH OF A TURQUOISE MINE IN PERSIA.

A FOUNTAIN UNSEALED

and upon the caravan route to and from Persia. All towns of any size in Mesopotamia shut their gates against the outer world by imposing quarantine upon every traveller who approaches them. Colporteur Yusuf Sacka went on a tour to Khanekin, on the Persian frontier, where he was to visit every place along this much-frequented caravan route. Suddenly cholera broke out, and he had to pass through the ordeal of quarantine."

Colporteur Sacka himself wrote, describing his experiences on this tour:—

"Cholera was raging at Shahraban, and I was put in quarantine, together with many other people. We found ourselves crowded together with mules, horses, donkeys, and other animals, in the heat of day and the cold of night, sitting or lying about upon the indescribably filthy ground, with no shelter above us but the sky. The number of persons thus confined was about 2,000, most of them Persian and Turkish pilgrims. Our food consisted chiefly of bread and dried dates, as very little else could be obtained; while for drink we had repulsively dirty water drawn from an open well. Under such conditions the disease was naturally making havoc in the camp, and, since new cholera cases occurred daily, our term of quarantine had to be further extended. The poor people tried to conceal the disease, and would bury their dead secretly in order to escape the prolonged detention. Even those who turned to the doctor when cholera-stricken were left without care or attendance on the spot where they happened to be, until death ended their suffering."

At the Mouth of the Ganges.

One faithful Bengali worker spent most of last year in the Sunderbunds. Travel in those swampy regions is difficult, dangerous, and most unhealthy, but in spite of all obstacles this colporteur has taken extended journeys into the heart of the district, living upon coarse rice and brackish water. A large part of the district is quite untouched by existing

A FOUNTAIN UNSEALED

missionary agencies, and it is encouraging to hear how eagerly the colporteur has been welcomed. During the twelvemonth he succeeded in disposing of nearly 1,800 copies of the Scriptures.

It seems worth while to describe a few individuals in this great company of cupbearers, so as to give some idea of the kind of men who are thus carrying the Gospel up and down the world.

A Veteran.

Our senior colporteur in Servia, Wilhelm Lichtenberger, is now close on seventy, and even as a boy in his distant village home in Baden he was engaged in circulating the Scriptures. This was the work on which he had set his heart, and when he read that in remote lands colporteurs travelled with mules over high mountain-ranges, he said to himself, "If I were only a muleteer, I would be able to spread abroad the Bible with greater success." In God's providence the lad by and by entered a missionary institution in Switzerland, and after some time spent there he joined the Bible Society as its colporteur for Servia, where he has laboured faithfully for over forty years. Lichtenberger is fond of saying, "I have made a covenant with my colportage-bag that only death shall sever us."

A Colporteur in Fiction.

The well-known Italian novelist, Antonio Fogazzaro, author of *The Saint*, died a few months ago, leaving behind him a posthumous story entitled *Leila*, which has just been translated into English. One of our Italian colporteurs figures as a character in this tale,

A FOUNTAIN UNSEALED

and is depicted as a sincere but morbid fanatic. Yet the novelist caught a glimpse of the true colporteur's spirit when he made his pedlar of Bibles say to the White Lady of the Roses, who was a devout and generous member of the Roman Church, "I have never offered you a Bible, because I am quite sure you have one already. I do not seek to convert you to Protestantism, for you are a Christian already."

Hindu Ascetics:

Last year in India 143 native colporteurs were at work, and sold more than a quarter of a million books. Perhaps their most favourable opportunity is found at the *melas* (religious fairs), at which many copies of the Gospels are bought, and carried home to remote villages and hamlets where a Christian evangelist is never seen.

In North India, two new colporteurs appointed last year were converted *sadhus* (mendicant pilgrims), one in Bikanir, and one near Benares. As they have been accustomed for years to the wandering life of the Hindu ascetic, and know well how to appeal to the Indian populace, they should prove exceptionally fitted for their task.

Formerly a Soothsayer.

A German missionary in the Chinese province of Shantung writes: "Our colporteur was formerly a soothsayer, but now delights to travel about selling Bibles; he is doing more and better work than many of our preachers. I have often gone with him, and have marvelled at the skilful way in which he presents his message. After a long and toilsome day's journey over weary roads he was as keen as ever

A FOUNTAIN UNSEALED

to seize each opportunity. Here is an example of how he addresses a crowd:—

“Gentlemen and friends, I am no stranger to you. For many years I have been a familiar figure in your market-place, practising all sorts of swindles on you. You all know how for a few *cash* I have opened to you some glorious sight of the future. In those days I grew rich at your expense. Now, realizing how I have cheated you many times in past years, I desire in some way to atone for the mischief done. My sins have been forgiven me by the Lord Jesus Christ, and so I bring the message that He is willing to forgive you.” In this way the colporteur always secures an attentive audience, ready to purchase the Scriptures.

A Japanese Gambler.

A new colporteur engaged last year in Japan had only been baptized in March, 1910. Formerly a miner, he had acquired the habit of gambling with cards, and became an adept. After a while he saved money to open a small patent-medicine shop: his wife kept the shop, while he travelled, selling the medicines and pursuing his gambling. Then he heard of Christianity, and by and by acquired a New Testament, in which he grew deeply interested. When he came to the passage where our Lord says, “If thy right hand offend thee, cut it off,” it occurred to him that the last joint of the third finger of his right hand had been his offending member as a gambler. He at once cut it off! Now, whenever he sees people gambling, he protests and tells his own experience. He is bent on inducing his countrymen to read the Book which has enabled him to regain liberty from his terrible bondage.

From a Chinese Dépôt-keeper's Point of View.

“I, Loh Tien-wen, the helper at the Chengtu dépôt,

A FOUNTAIN UNSEALED

this year in the first moon, gathered the colporteurs to discuss the revival: twice each day we met together. Mr. Hartwell addressed us on the best methods for colportage work. We arrived at the conclusion that the glory of the work lay not alone in the number of books sold, but also in the preaching done. If we sold books with a joyful mind, the work would not be fruitless and the money contributed would not be wasted. Therefore we ought with all our heart and strength first to use our light to illuminate men—this is important. We desired increasingly to be found in this work, and in no way to deceive those who are in charge of the depôt, knowing that to deceive men is to injure God's cause. When these meetings were finished twelve colporteurs, before the Lord, confessed to idleness, and to not selling as they ought, and to having practised deception. When I called them together, some were uneasy and without peace; when we dispersed, all were affected and each blamed himself. Some gave their bodies as an offering to the Lord, and the others determined not again to allow the devil to dominate their thoughts. I with them praised the Lord, and we parted. Finally each completed his load and went forth to his itineration."

Men of the People.

In Siberia our colporteurs are all earnest members of the Russian Orthodox Church, most of them being self-taught men, who make up for lack of scholarship by their native shrewdness and Christian zeal. Here, for example, is Kashkin, a new recruit, who comes straight from the plough and is filled with a deep religious conviction of his mission to sell the

A FOUNTAIN UNSEALED

Bible. He is well versed in Holy Writ, and can cite long passages from the Book he loves so well. Although very simple in his dress and habits he has, like many Russian peasants, a gift for quoting old saws, and makes quick and pungent replies to opponents and critics.

Our reports contain many examples of happy and persuasive answers, sometimes prompted by genuine mother-wit. "Have you the *Life of St. Francis of Assisi* for sale?" asked an Italian gentleman. "No, sir, but I have the Word of God which Francis of Assisi in his day and generation believed, preached, and practised, according to his light."

"You refuse to eat bread because you have had burnt or badly baked loaves put before you." Such was the rejoinder of another Italian colporteur to a man who said he was an atheist, and objected to all religion because he was disgusted with the religion of the priests. Finally the man listened to persuasion, and bought a New Testament.

"Will you buy some books?" asked Colporteur Wang, in a strange Chinese village. "What books?" "Heavenly books—the Five Happinesses" (four Gospels and Acts); or, "The Five Heavenly Blessings are arriving at your door." "Indeed! come in," and a weaver stopped to see what the new-comer had to say and to sell.

In the manufacturing suburbs of St. Petersburg Colporteur G. Alexandroff often pays visits to *traktirs*—the taverns where workmen sit over their evening meal. One night they greeted him with, "Give us something to make us laugh: our lives are none too bright." He opened his Testament at St. Luke vi. 25 and read, "Woe unto you that laugh now," and this

A FOUNTAIN UNSEALED

began a conversation which resulted in the sale of 14 New Testaments.

Here is a letter from Venezuela: "Descending the mountains on mule-back from Carácas, we reached Villa de Cura just at the time of a great Roman Catholic pilgrimage. Village-folk from the outlying districts were crowding into the place, and several asked us with great eagerness, 'Señores, are your books for the pilgrimage?' We replied, 'Yes, they are for the long pilgrimage of life, and should be bought by all who wish to travel to heaven.' Many purchased the Scriptures and sent others to buy."

In Morocco.

"Can I see the doctor?" asked a Moor at the door of our depôt in Tangier. "Which do you want?" asked Mr. Steven; "the doctor for the body, or for the soul?" "Does the soul need a doctor?" was the surprised rejoinder. "Of course it does: we have the book of prescriptions here." The enquirer entered, and as he heard the story of the Great Physician read to him, he forgot his physical ailment, and with real soul-thirst he drank in the news of the love of Christ.

A Moorish policeman at Tangier entered the depôt to enquire for writing-paper. Some Gospels were put into his hands, and he looked at them without much interest until his eye caught the words: *Agree with thine adversary quickly . . . lest the judge deliver thee to the officer, and thou be cast into prison*—Matt. v. 25. "Why," he cried, "this book speaks about my work: how much is it?" And he paid the price and carried it away.

A FOUNTAIN UNSEALED

What the Masses think of Christianity.

The colporteur's journals are of value as revealing the attitude of the masses of a nation towards Christianity, their misconceptions and their ignorance. As one of themselves he often has greater freedom of discussion than is possible between a foreign teacher and the native-born. "Why do you commit murder in your church?" was the startling question addressed to a Rangoon colporteur. "Is not murder sin? Yet you offer a human sacrifice in church every Sunday." It was some time before the colporteur realized that the question was due to a misunderstanding of Eucharistic metaphor—the self-same mistake which led to the same charge against primitive Christians—neither did he find it easy to explain the error of his Burmese critic.

Verified at the Cross.

In the beautiful county of Glatz, in Silesia, it is the custom where roads intersect to erect a crucifix, with a verse of Scripture carved on the stone; and before the houses of the substantial farmers there also stands a crucifix with its text. More than once Colporteur Pliska has convinced men of the genuineness of his books and his own personal veracity by pointing out the identity of these texts with the corresponding passages in the Bibles which he carried.

In the German Black Country.

Otto Kunkel, working in Westphalia, is one of our most valued colporteurs. In the Black Country round Dortmund he laboured among the iron- and coal-miners who are socialists almost to a man—

A FOUNTAIN UNSEALED

and this means on the Continent that they belong to some organization engaged in war against religion. It is no easy task to carry the Bible among men filled with intense hatred of all that Christians hold most dear and sacred.

At Wiesbaden Fair.

Early last year, Colporteur Dreher visited Wiesbaden for the annual fair, and with his colleague Zimmermann, sold nearly 1,400 copies of the Scriptures in three days. All round him were the noise and excitement of the fair, the blare of merry-go-rounds and other distractions. He was the butt of a good deal of mockery, but his splendid sales bear witness to his success.

A Sham-fight at Mainz.

In Mainz these two colporteurs spent a fortnight at another important fair and sold about 4,000 copies. The Kaiser visited Mainz at the time for a grand military parade and sham-fight. Dreher was delighted to sell about 700 copies to the soldiers. On the day of the sham-fight he and Zimmermann got inextricably mixed up among the combatants in a fashion which recalls Mr. Pickwick's famous adventure at the review. When the bloodless battle was over, they found themselves in among the soldiers, and with both hands they passed on their books to willing purchasers. A group of officers raised no objection when they heard that the books were the Scriptures.

Bulgarian Priests.

Many of the priests in Bulgaria are friendly to our colporteurs. Athanasoff was busy at Rustchuk

A FOUNTAIN UNSEALED

when a priest from a neighbouring town greeted him with the words, "How beautiful upon the mountains are the feet of them that preach the Gospel of peace, and bring glad tidings of good things;" and added, "We as a nation are deeply grateful to your Society for bringing the Bible within reach of every Bulgarian, rich and poor, priest and people alike."

In a village school, Letshoff found a willing helper in the local priest. "Buy this book," he exhorted the pupils; "it is God's Word, it is the way to salvation. Years ago when I was only a deacon I bought this book and I have studied it ever since: it is my treasure and teacher."

For the Aborigines of Western China.

Among the Hwa Miao tribes, where a wonderful spiritual awakening has been going on, our Society continues to employ a number of colporteur-readers, who go from village to village reading the Scriptures and teaching the aborigines to read for themselves. We have the following report from the Rev. H. Parsons, of the United Methodist Church Mission.

"The colporteurs have stayed in 150 to 200 villages, selling the Gospels of St. John and St. Mark and teaching all who cared to learn the written characters of the books. The men have worked on the same lines as before. Carrying a stock of books and travelling in pairs, they spend a week in a village. On arrival they take up their abode in some house—rarely are they refused admission by the hospitable tribesmen—and after an explanation of their visit, they invite all who care to do so to inspect their books and learn to read. In those villages where most of the people have already learnt to distinguish between the printed signs, several of those who can spare the time will gather around the colporteurs, and together they will 'spell' their way through page after page of the Word of God."

A FOUNTAIN UNSEALED

Toward the end of last year we were able to forward to Yunnan the first edition of 3,000 copies of the Hwa Miao Gospel of St. Mark printed from movable type. The books were received with great rejoicing, and the demand was so eager that we are compelled to get out another edition immediately.

Off Vladivostock.

Colporteur Tchebikin was fortunate enough to obtain a permit to visit and work among the soldiers situated on the "Russian Island"—a fortress, or rather a series of fortresses guarding the entrance to this citadel of the East, as Kronstadt guards St. Petersburg. Tchebikin made good use of this privilege. In his weekly journals we find the oft-recurring phrase, "The chiefs of the various services, after seeing my pass, offered no hindrance. Many show their sympathy with my work," or, "Since receiving the powerful pass, I have met with no hindrances, not even one." His sales, on an average, were between fifty and seventy copies weekly while he was living on the island. One soldier, who purchased a New Testament, said, "Thanks, uncle, for bringing such books to the island. While I've been in the service I have wished to buy a copy, but we are not allowed to go into town, and I did not know how else to get one. I borrowed a Testament from one of my comrades; but now, thank God, I've got my own."

In Senegambia.

During the past year the Rev. J. A. Mesnard has done successful pioneer work as sub-agent for the Society in the French Colony of Senegambia, travelling

A FOUNTAIN UNSEALED

besides into Liberia, Sierra Leone, and the French Sudan. He has already established new depôts for the sale of the Scriptures in regions where Islam is rapidly increasing, and where, in some places, the converts of Roman Catholic missions are being captured by Moslem preachers. He writes:—

“In Senegambia the Bible Society has a fallow field. Sometimes passers-by to whom I offered the Scriptures answered, ‘We do not know that book. *Did you write it?*’ One villager said, ‘We had heard that there was a book called the *Injil*. But nobody, not even our teachers, knew where it could be had. We are so glad that you have brought the book to us.’

“When I visited the little town of Podor—which is reputed to be the hottest place in the world—I came across a Toucouleur with whom I was able to converse in broken Arabic. He examined my books carefully and finally took a copy of St. Luke’s Gospel in Arabic. He read a good portion of it, and was rather proud when he found out a misprint, or rather a letter that had been broken in the course of printing. He asked for a pen, corrected the defect at once, and paid for the book. Then he said, ‘These books are good, very good. I want my friends to buy them also. Come and see all with whom I am acquainted.’ He took me along with him, commending the books very warmly to all his friends, and I sold more than twenty copies in less than an hour.

“When he was about to leave me, this Toucouleur said abruptly, ‘Is your name Luke?’ ‘No,’ I answered, ‘my name is John.’ A thought struck me too late, after the man had gone. He had first taken me to be St. Luke, and now maybe he went off supposing that I was St. John!

In Greater Britain.

The Bible Society, which includes over 2,000 Auxiliaries and Branches in the British Colonies, does not forget its duty to our own flesh and blood in the outposts of the Empire. By means of local colportage and liberal grants the Scriptures are distributed far



State Trust Domain.

IN THE WOODS, NEW SOUTH WALES.

Photo by

A FOUNTAIN UNSEALED

and wide among settlers on the Canadian prairies and in the Australian bush.

The Dominion of Canada has been splendidly organized for Bible work. Our Canadian allies last year circulated nearly 200,000 copies of the Scriptures, and employed 75 Biblemen, more or less continuously, who carried God's Book to log-hut and lumber-camp from Newfoundland across to Vancouver. This was in addition to contributing over £5,000 to the funds of our Society for its world-wide mission.

From under the Southern Cross similar generous gifts are remitted to London; last year £5,000 came from Australia, and £1,900 from New Zealand. The different Australian States are steadily strengthening and expanding their own colportage organization. In New South Wales, Bible-sellers are visiting the mining-camps and shearers' sheds as well as lonely farmsteads scattered in remote districts. In Queensland two Bible-wagons are already equipped, and the cost of a third has been provided. In South Australia a colporteur was set apart last year to travel with a Bible-van in the "back blocks" of this State. He made an experimental tour among pioneer settlers along the banks of the Murray River, and has since entered on a successful journey with his van, carrying the Scriptures to far-scattered homes in the west coast district of South Australia.

Messengers in Ships.

There is one prophecy by Ezekiel which foretells a sweeping destruction of Egypt, when the pride of her power shall come down, and all her cities lie waste: "In that day shall messengers go forth from before me in ships to make the careless Ethiopians

A FOUNTAIN UNSEALED

afraid." Egypt's empire has long since fallen, and the ships which enter her ports are not now charged with a mission to destroy. Striking, however, is the reversal of the prophecy which we see to-day. For at Alexandria and Port Said the great procession of ocean steamers, which increases in number year by year, is boarded by messengers who carry 'the Word of the Lord,' and strive to awaken from their careless, Christless condition the sailors and passengers of all nations whom they meet. Our colporteurs last year offered the Scriptures to the crews of over three hundred vessels at Alexandria. At Port Said they visited every craft, however small, upon which they could gain admission, and sold over 10,000 volumes in forty-eight languages.

The Missionary Value of Colportage.

From Korea comes overwhelming evidence of the pioneer missionary service done by our colporteurs. The Rev. A. W. Wasson says: "We could hardly do business without these workers. Nearly every sale means a new believer." Dr. D. M. McRae writes: "Their work is a mighty factor in the transformation which is now taking place. They are the men who lead the people. These footsore and weary colporteurs are the men who carry the burdens and endure the hardships connected with the spread of the Gospel."

* * *

Altogether the 1,100 "cupbearers" sent out by the Bible Society sold during the past year more than three million copies of the Scriptures.

The movement makes steady progress whereby native Christian colporteurs or Biblewomen em-

A FOUNTAIN UNSEALED

ployed by our Society abroad are specially maintained by gifts from individual friends at home. In China, in Korea, in Manchuria, in Mongolia, in Tibet, and in Japan there are now 167 colporteurs and 21 Bible-women fully supported, and 38 colporteurs partially supported, representing altogether 135 contributing friends of the Society, whose generous help we very gratefully acknowledge. Is there any more effective method by which Christians in this country can send God's life-giving water to the thirsty corners of the earth?

A FOUNTAIN UNSEALED

WOMEN AT THE WELL.

IN the eyes of philosophers like Nietzsche, it is one chief reproach against the Gospel that it bids us cherish endless pity for the feeble and the fallen. Goethe complained that it was "founded upon the reverence for that which is beneath us." Certainly Christ has thrown His shield round the weak things of the world. He has consecrated little children, He has protected and purified womanhood, He has given His people charge concerning every one who is disinherited and despised and forlorn. And the Bible Society does but carry out the characteristic spirit of the New Testament when it seeks to minister to those who are down-trodden and distressed.

Women in the East.

Among Oriental races the status of women is still ruled by ancient custom which is older than history. Throughout the East, women of all classes above the lowest are jealously excluded from the outside world. We need not discuss the ground and reason for a practice which to Europeans appears barbaric and repulsive, but which seeks justification in deep-rooted social conditions and ideas that run back into an immemorial past. Yet for women themselves such an existence must be unnatural and unwholesome. Shut away behind the curtains of the *zenana*,

A FOUNTAIN UNSEALED

they lead lives of ignorance and idleness and sensuality and intrigue and superstition such as English women can hardly imagine. The sorrows of womanhood in the East are not less poignant and tragic because they must be endured in the dark. And the Gospel of consolation and redemption is nowhere more needed than among these dim multitudes of women who live beyond the reach of ordinary Christian missionaries and evangelists. The best way to reach them is by the agency of native Christian Biblewomen, who can penetrate beyond the closed doors which no male missionary may enter. They can read the Bible to their secluded sisters in the *zenana* and explain its message, and often teach them to read it and believe it for themselves.

In Oriental villages it is still part of a woman's daily duty to draw water from the well. The veiled daughters of Rebekah and Zipporah carrying their pitchers form one of the most familiar and characteristic sights throughout the East. They may stand for a picture of the Biblewomen who draw water with joy from the wells of salvation, and carry it home to distribute among souls that are athirst.

Those who speak with fullest authority assure us of the immense religious value and influence of such Christian service. "All work in India which concerns itself with the moral and physical welfare of its women is work that will tell in the long run : for woman is the only lever, the only infallible lever, by which sunken nations are raised. . . . It is the moral culture of her women that is needed to lift India out of the rut of the ages, for power is hers, weakling though she be, to make or mar mankind at her good

A FOUNTAIN UNSEALED

pleasure."* It is significant that the leaders of a movement to revive Hinduism have attempted to found a mission in Calcutta which shall provide *zenana* teachers for Hindu homes.

Native Christian Biblewomen.

In 1884 the Bible Society first began the experiment of employing native Christian Biblewomen in Eastern lands. Year by year experience has proved the spiritual effectiveness of this form of women's mission to women. Last year the Society was supporting 600 of these humble, faithful agents, who are selected and supervised in connection with about forty different missionary organizations in the East. The paragraphs which follow will supply glimpses of their service in various lands—its difficulties and its success.

In India.

In India, Burma, and Ceylon 460 of these Biblewomen were busy last year. They distributed nearly 23,000 copies of the Scriptures. In those lands, however, women who can read form a slender minority. According to the census returns, among every thousand Hindu women only five are educated, and among every thousand Muhammadan women in India only three.

They marvelled that He was speaking with a woman. In spite of all the progress made in India, that sentence still expresses the contemptuous surprise of many a man as he sees the women in his village collected round a lady missionary or a Biblewoman. He wonders that so much trouble should

* *The Englishwoman in India*, by Maud Diver, pp. 99, 100.



Photo by F. Steen & Co.

THE SHADOW CAST BY ADAM'S PEAK AT SUNRISE IN CEYLON.

From "Wonders of the World."

A FOUNTAIN UNSEALED

be taken to teach ignorant women, for he considers all money and time spent on their education to be absolutely wasted. The field, therefore, in which the Biblewomen work is monotonously fallow ground, and affords infinite scope for sympathy and patience.

“Words to Comfort the Heart.”

A Hindu woman was in sore distress over her little boy's illness. When the Biblewoman arrived the trouble was poured into her sympathetic ears. She at last succeeded in calming and quieting the mother, who exclaimed, “In our religion there is nothing to give peace to the mind when we are in trouble, but in your religion there are words to comfort the heart. Your words are good; since hearing them peace has entered my heart.”

“Into the Way of Peace.”

The following touching story is sent by Miss Park, who superintends two Biblewomen in Calcutta:—

“A few weeks ago an old woman, who had been blind for several years, died in Mrs. Dutt's district. During her lifetime she had known sorrow and bereavement as perhaps few know it. She was early left a widow with four sons and four daughters. One after another three of her sons died, while the fourth is a helpless paralytic. Three of her daughters were early bereft of their husbands, and soon the old mother became hopelessly blind. When Mrs. Dutt began to visit her she seemed absolutely crushed and hardened by her sorrow; but gradually a change took place, and before she died her faith and trust in Christ were very beautiful to see. ‘He has come into my heart, and brought such peace now,’ were almost her last words on earth.”

A Report from Bombay.

At Dahipuri, in the early weeks of 1910, a quick-

A FOUNTAIN UNSEALED

ening of spiritual life in the Christian community was witnessed, in which Biblewomen Ramabai and Guzabai had a share. "A number of our people voluntarily gave up their livelihood, because it was tainted by its connection with idolatrous practices. They were hereditary drum-beaters, and had followed their profession, though always repudiating the idol-worship of which it formed a part. They abandoned the practice, and with it their livelihood, in a memorable scene, when the drums were thrown at our feet, and the people said, 'Come suffering or death, this shall never again be a hindrance to God's work among us.' In the quickening of spiritual life that accompanied this surrender the Biblewomen helped materially in encouraging especially the women, who, with the children, are likely to have most of the suffering to bear in connection with this sacrifice for Christ."

In the Panjab.

"A young Hindu woman who was formerly in my school," writes a lady missionary, "returned after some years' absence, during which she never even heard the name of Christ. Her mother-in-law treats her with great unkindness, and will not allow her to read the Bible. When I asked her whether she still remembered Christ, she replied, 'Forget Christ! Can I forget my parents?' And she added: 'They won't let me read the Bible, but they can't take away what is in my heart.'"

"Our Saviour, or only Yours?"

The Biblewoman at Lahore was showing a picture of Christ on the cross to some Hindu women, and

A FOUNTAIN UNSEALED

they instinctively asked, "Is this our Saviour, or only yours?" When she answered, "This is the Saviour of the whole world," they demanded how they could get forgiveness. She replied that "the Saviour wants you to come to Him with your hearts; He wants no money from you, only come to Him in heart."

A Brave Woman in Burma.

Fifteen Biblewomen have been employed in Burma, who sold 1,766 copies of the Scriptures. Much good work has been done, and at least ten baptisms were largely or directly due to the instruction and influence of one Biblewoman at Rangoon.

The Rev. W. Sherratt, our Society's agent at Rangoon, writes the following account of a brave Christian woman in Burma:—

"Ma-Nyein—whose name means 'Miss Peace'—is a Burmese Biblewoman still working for our Society. Her superintendent always wrote splendid accounts of the courage, energy, and devotion of this particular Biblewoman, and by and by the time of testing came. In Burma the people have a greater dread of cholera even than we have in England. They never dare speak of it by its proper name. They call it the *Yanga*, which means plague, and they are even more terrified by it than by that disease which we call the plague. Last year in Burma I was sailing down the river on an Irawadi steamer, and I remarked to a companion that a certain village seemed to have disappeared from the river-side. My friend said, 'Haven't you heard? There was an outbreak of cholera there some time ago, and in four days every man, woman, and child in that village was slain by the cholera fiend!' Ma-Nyein worked in one of the towns where hundreds of people were being carried off by cholera every month. One day her superintendent said, 'Ma-Nyein, don't you think you ought to stop working? Your life is too valuable.' But Ma-Nyein looked at her, and said, 'Please let me go on. Are not these poor people dying in darkness, the very people that need the Gospel light?'"

A FOUNTAIN UNSEALED

A Bible-class for Lepers in the Philippines.

Biblewoman Juana works in Manila, where her chief occupation is to read the Bible to the sick; but she has also a Bible-class for men, and does a great deal of work among children. In Manila the majority of women can read at least a little, but the Biblewoman encourages the desire to learn more, and gives them willing assistance if they are ready to be taught. Juana also visits the lepers of San Lazaro, where she has a regular class of twelve lepers, who study the Bible with her, while sometimes as many as forty attend the meetings. Four members of her class have professed their faith in Christ. It is painful to hear that Juana has had a great deal of opposition in her ministration to these lepers, who have been much intimidated by those who are unfriendly to the Gospel.

Demon-haunted in Korea.

Seoul, the capital of Korea, stands on a plain girdled round with granite mountains. The electric tram runs down its main street among crowds of Koreans, most of them dressed in white garments, though some wear robes of dark blue or puce colour, while the women are wrapped in green mantles. Sister Edith Helena, of the Anglican Mission at Seoul, superintends a Biblewoman supported by our Society concerning whom she writes:—

“During this year she has done very good work in Pougnamni, where twelve women, the first-fruits of the village, have received baptism. She has often spent four or five days at a time there, holding three classes a day, and I always make a point of telling her what to teach and how to examine afterwards to find out the result. This year she has begun work at Chung Nung, a village outside the little East Gate of Seoul.

A FOUNTAIN UNSEALED

There she has visited a family several times, and exhorted them to give up their devil-worshipping ways. Evidently some of her words went home to their hearts. One Sunday the mother of the household came into Seoul for our catechumen's service, and afterwards begged me to send some Christian women home with her to pray for her daughter-in-law, who, she said, was ill, being possessed of a devil. I sent Elizabeth, with five other Christian women, and as it was too far out for them to return that evening, they stayed the night. They spent most of their time praying with the girl, who had previously been sent to a witch's house to have the devil driven away, but the witch's power proving useless, she was brought home. Next day the Christian women returned about noon, bringing the girl 'possessed' and her mother-in-law, who begged that we would keep the girl on our compound for a time, so that she might be near the church and have the benefit of constant prayer. She looked miserably ill and seemed dazed. Asking questions about her, we found that she was quite harmless, the 'possession' taking the form of offering sacrifices in imagination to the evil spirits, which she did by constantly raising the palms of her hands. The first evening she refused food and did not sleep all night, but wished to wander out of doors, and smoked a great deal. The next day those with her tried to interest her by needlework, showing her books, and teaching her to read, and telling her the first elements of religion. She began to eat better and to smoke less, and in a few days she was quite rational, taking an interest in everything, especially in learning to read. The Christians conducted special prayers for her in the church every day, and in a very little while she was quite keen to hear about Christianity. Before she returned to her home, after about a fortnight, she was an intelligent enquirer. Her father-in-law has since been admitted as a catechumen, and she and her mother hope to be made catechumens before Christmas.

"As the work increases we are more and more grateful to you for your kind support, which we hope may be continued for many years to come."

"At Midnight they Sang."

In *The Korea Mission Field* the Rev. J. R. Moose writes: "One warm night last summer I awoke

A FOUNTAIN UNSEALED

about midnight and heard the voice of prayer in the Biblewoman's cottage, which is just under the hill a short distance from our house. I wondered what it meant; the clock was then striking twelve, and somebody was praying. The prayer closed, and the sound of a number of voices united in a song of praise came floating to us on the midnight air. Mrs. Moose and I listened till the song was finished, and then we heard the voices of some of the women returning to their homes from the midnight prayer-meeting. We afterwards learned that the faithful Biblewoman, with a number of other Christian women, had been holding these midnight meetings to pray for the salvation of their countrymen. I thought of the zeal and earnestness of these faithful women, who heard the name of Jesus for the first time only a few years ago; and here they were pouring out their souls to Him in prayer while I was taking my ease."

In Egypt and Syria.

Last year, through its Egyptian Agency, the Society made grants towards the support of 39 Biblewomen who worked under the direction of nine missionary societies in the towns and villages of Upper and Lower Egypt, in Palestine and Syria, and in the Italian Colony of Eritrea. They visited among Moslems and Copts of the upper and middle classes, Greeks, Jews, Roman Catholics, Druses, Maronites, Armenians, and Abyssinians. One superintendent writes: "The Biblewoman often reads to groups of women sitting out of doors minding their sheep. Many of those who were taught by her when girls now read the Bible to their own children."

A FOUNTAIN UNSEALED

In America.

In certain cities of Canada and the South American Republics Biblewomen are supported by our Society to carry out those special ministries of Christian service among women which a woman can best render. In South America our Biblewomen are busy at Petropolis, at Nietheroy, at Bahia; they visit the slums of Rio and the hospitals and prisons of Buenos Ayres. In Peru Mrs. Palaci continues her work at Callao. She writes: "When we are asked into houses, we talk and read, and then tell the women what true prayer means. If we pray without explaining, they will sit unconcerned and go on with whatever they may be doing. 'How much do you charge for your prayer?' they ask. 'Do you need a rosary?'"

Mrs. D. Protich acts as Biblewoman among the many Syrian, Italian, and other foreign immigrants in Toronto, where she visits hundreds of homes. The following extract from her reports illustrates the kind of work which she is doing:—

"I visited a Syrian family, and found that the mother had been ill for six months. She and her husband and daughter were very glad to be read to in their own language, and listened attentively. The old man asked me to get him an Arabic Bible. When I brought it he said to me, 'I have been at Toronto for thirteen years, and I did not think that I could get an Arabic Bible in Canada.'"

In London.

Finally, we must by no means omit to mention the London Biblewomen and Nurses' Mission, affiliated to the Bible Society, which, since the founding of this Mission, has contributed altogether £33,380

A FOUNTAIN UNSEALED

to its funds. Last year our Society made a grant of £500 towards the maintenance of over 94 Bible-women, who during 1910 sold 1,514 copies of the Scriptures among the poor living in the back-streets and slums of London.

A FOUNTAIN UNSEALED

LIVING WATER.

*These waters are the Well of Life, and lo!
The Rock of Ages there, from whence they flow.*

* * *

*I stoopt and drank of that divinest Well,
Fresh from the Rock of Ages where it ran;
It had a heavenly quality to quell
My pain . . . I rose a renovated man.*

R. SOUTHEY.

WE need not wonder that primitive men venerated fountains and wells of water. It must have been easy and natural to believe that the perennial spring which leaps and flashes as though it were alive, breaking ceaselessly forth from a hidden source, was the gift of some divinity whose presence haunted and protected the spot. The custom of well-dressing, which is still practised in parts of Derbyshire and Westmoreland, appears to be a picturesque survival of the ancient worship of fountains. The feeling which gathered about them is indicated by names like Holywell and Heilbronn. Not seldom some historic spring remains as a visible relic of bygone ages, when everything round it has waxed old and vanished away. Among the few sacred sites in the Holy Land which nearly all antiquarians accept as genuine may be reckoned Jacob's well at Sychar, the cave of Machpelah at Hebron, and the fountain

A FOUNTAIN UNSEALED

of the Virgin at Nazareth; and it is significant that two of these are springs. The pagan superstitions which clung round sacred fountains were interdicted by early Christian councils and synods. In the Western Church, on the other hand, early missals contain Latin forms for blessing a well. For already men had discovered the virtues of warm springs and mineral springs, which still preserve precious curative qualities to renovate and restore the sick.

We need not be greatly surprised because strange and sometimes grotesque superstitions have also clustered round the Bible. Just as wells were often used for the purpose of divination, so men have tried to draw omens out of the Book of God. And the Bible is still degraded to superstitious uses, and revered in a blind, unintelligent way. Only last year, a young Susi shopkeeper in Tangier, after carefully examining different copies of the Scriptures, selected two, balanced them in his scales, and decided to buy the book which weighed most. In a remote village in Chile a woman told our colporteur that she had been recommended to buy a Bible, burn it, and inhale the smoke as a cure for a disease of the lungs from which she was suffering.

Not many months ago a Korean gambler bought a New Testament in the belief that if he sat on such a lucky book while he gambled he would be sure to win. But the same night he lost money equal to £1 sterling—a heavy loss for a Korean—and the next night he lost twelve shillings more. So he concluded that the Book and its doctrines must be against gambling. However, he began to read it by stealth, and then to attend church—though he denied doing so to his enquiring friends. Finally the gambler was



Photo by

Underwood & Underwood.

THE ENTRANCE TO THE CAVE OF MACHPELAH
AT HEBRON.

A FOUNTAIN UNSEALED

converted. Then he wished his wife to become a Christian too. She, however, opposed the idea. Thereupon he packed up his clothes and told her that he was setting out on a long journey. In her distress, she agreed to listen to the Bible, if he would stay at home. In the end she, too, believed the Gospel; and to-day the whole family are baptized Christians.

In countries as far apart as Brazil and Madagascar we hear of people attracted by the outside of the book. A family of heathen Malagasy were first interested by the coloured covers of the colporteur's volumes. A Brazilian lady, whose conversion was the result of a Bible obtained from a colporteur, afterwards confessed: "I did not buy the Book to read it, but because of its beautiful binding."

People are led to the Bible by mixed motives and along devious paths. A young Japanese student admitted last year: "I am not a Christian, but I like to read the Bible. Recently our class has been reading Ruskin's *Sesame and Lilies*. In it there are so many references to the Bible that I found that a knowledge of the Scriptures helps me to understand that book. Then, too, Ruskin declares that newspapers, magazines, and general literature are only for the present—while the Bible is for eternity. So I thought I had better read the Bible."

The Magic of the New Testament.

Our colporteur in Tunis sends this report:—

"In a charcoal merchant's shop I found the owner reading a book about magic. I told him gently that I had a beautiful book, which would do him far more good than the volume he was so intent on. After I had spoken to him about our Lord Jesus Christ he purchased a New Testament. A few days later

A FOUNTAIN UNSEALED

when I passed by his shop, he was reading his Testament, and exclaimed, with great energy of feeling, 'I have found in this little book what I have for many years been longing for.' He then bought a Bible and another Testament, the latter as a present for one of his friends."

In Korea, the Rev. Dr. H. G. Underwood, of the American Presbyterian Mission, bears curious witness to the reputation which clings to the Scriptures in that country. A Korean soldier picked up a New Testament, but his comrades said, "Put it down: there is some witchcraft in it. If you touch it, you will have to be a Christian." An old Korean visitor to the missionary was presented with a Testament, but again and again showed his deep though politely disguised reluctance to take the book away. Dr. Underwood discovered that the story had gone out, north, south, east, and west, through Korea, that a peculiar spirit resided in the Scriptures, so that if a man once read them he would be possessed by that spirit and compelled to become a Christian. Yet even this superstition points to a great reality.

The Power of the Book.

Year by year the Bible Society gathers in fresh proofs of the quickening power of Holy Scripture, as the Holy Spirit brings home its message to folk of all colours and conditions. Here are a few instances, taken from lands which lie far apart.

Last year a tailor in a little Bavarian town, after poring over the Bible, turned to our colporteur and said, "Every leaf of this Book is balsam for the sick hearts of sinners."

In South Madagascar a sorcerer named Raine-balata, who made his living by divination, bought

A FOUNTAIN UNSEALED

a Malagasy Testament for his daughter, and then learned to read it himself. This led him to a Christian service. Finally he gave up his heathen profession, and to-day he is a pastor in the Christian Church.

An old lady on the slopes of the Andes, to whom Colporteur Blanco offered a Bible, refused to attend to him, saying that "she hated religious things." At last, however, he managed to get her to listen while he read a portion of the fourteenth chapter of St. John's Gospel. "Ah," she said when he had finished, "I hate religion, but I like the Bible." And she bought a copy then and there.

Last year, in a village near Sialkot in the Panjab, a *lambardār* (*i.e.*, a revenue official) did not want to listen to the missionary, but said that he wanted to read the Bible, as it could change people's lives.

"We Want the Words of the Book."

A century ago in Burma the Karens were a race steeped in savagery and degradation, worshippers of demons, whose religious feasts consisted chiefly of drunkenness. The Gospel in its written form first came to these people nearly eighty years ago. One of the original missionaries to the Karens, who lived to a great age, used to tell how he went out to a heathen Karen village in the early days of his missionary life, soon after the Gospel of St. Matthew had been translated, and read to the assembled villagers a chapter of the Sermon on the Mount; and after he had read it, he thought it would be well to try to explain the meaning of the words he had been reading. But the village chief at once interrupted him, and said, "Please, sir, we do not want *your* words ;

A FOUNTAIN UNSEALED

we want the words of the book." So the missionary sat down again, and completed at that one sitting the reading of the entire Gospel. The good news spread like wildfire, and within a very few years the whole of the neighbourhood had become Christianized. One of the most prominent members of the Burmese Civil Service recently declared at Rangoon, "You only need to enter a Karen village to know if it is Christian," so high is his appreciation of the effect of the Bible upon this race of savages.

A Mendicant in Ceylon.

A colporteur writes from Ceylon: "On the road I met a mendicant whom I persuaded to buy a farthing copy of St. Matthew's Gospel. He at once read part of chapter xv. ; then he said: 'I am the dog which picketh the crumbs that fall from the master's table.' Soon after I saw him again, and he told me that the book I sold him had a 'wonderful power of reviving our bad hearts.' He has now given up the heathen custom of fasting at the time of the full moon, and he helps us in gathering men to our moonlight Christian meetings."

A Chinese Testament.

We occasionally hear the Bible Society's colportage criticized, and some have even said that the money so spent could be put to better use; but we are more than ever convinced of the vast amount of good accomplished year by year, although the results are not always apparent at first. The Rev. G. W. Gibb, of the China Inland Mission, Hweichow, writes:—

"I wish to relate for your encouragement the story of a Chinese colporteur who lives about a dozen miles from my house.

A FOUNTAIN UNSEALED

Formerly he was a farmer, but he added to his income by the practice of geomancy. Thirty years ago he visited Hweichow and met a colporteur, from whom he bought a New Testament. After reading it, he gave up geomancy and destroyed all his idols, though up to that time he had not visited a chapel nor had he seen a missionary. Seven years ago his son visited one of our out-stations, twenty miles from Hweichow, where he heard the evangelist preaching a doctrine very similar to that which his father was propagating in their own home. He asked the evangelist some questions, stating that he had heard this Gospel for the last ten years from his father. On the evangelist's invitation, both father and son came to Hweichow, bringing the New Testament which they had used for the last twenty or thirty years; its opening pages were quite worn away through constant handling. The father could repeat large portions of it, and had been prepared by the Holy Spirit for the reception of the Gospel. This old man and his son were afterwards baptized, and now have gathered round them fifteen or sixteen men and women from that district, forming a little Christian Church there."

Praying for a Bible in Chile.

At a remote little town in Chile two of our colporteurs, while canvassing from house to house, came across a woman who said that she had heard of the Bible as a book which taught about Jesus Christ, and had been praying to God to send her one. She now thanked them for bringing it to her, said that it was surely an answer to prayer, and left them with her face beaming with joy over her longed-for treasure.

Thirsting for a Copy in Siberia.

"I was on board a steamer on the River Amur," writes Colporteur Tchebikin, "and I offered the Scriptures to two Russian soldiers, a gunner and a Cossack, sitting together on deck. The Cossack pointed to two nuns who were on the boat. 'Go and sell your books

A FOUNTAIN UNSEALED

to them; a soldier does not require the Scriptures. 'The nuns very likely possess a copy; you do not. You call yourself an Orthodox Christian, and yet you jeer at the Book which is our guide, without which we would be lost.' The Cossack said no more, but his companion, the gunner, without a single word, held out 25 *kopecks* (= 6d.), and I gave him a Testament in return. Later, on the same day, the Cossack came up to me and said, 'Give me a New Testament, the same as my companion bought from you this morning,' and he held out 25 *kopecks*. 'Up to the present I never had a wish to buy it. Now, when I listen to my comrade reading the Gospel aloud, something in me has awakened, my conscience has been stirred, and I am thirsting for a copy of my own.'

An Hotel in Macedonia.

Colporteur Kartalis tells of an innkeeper in Macedonia who was unwilling to receive a man who sold Bibles into his hotel, but was persuaded to buy a copy. Two months later he bought from the colporteur a dozen Bibles, one for each room in his hotel, and said, "Now I have the richest hotel in the world, for I have given it the richest furniture. Many a man will find here a cure for all his sorrows and sins as I have found for mine."

Two years ago, in a certain Bulgarian village, Colporteur Letshoff sold a Bible to a peasant. God helped this man and two of his friends to understand the truth, and in reading the Bible they found the way to salvation by Jesus Christ. They decided to live for Christ, and used to meet together in their different homes to read the Scriptures and pray. In



Photo by

A STREET IN BUENOS AYRES.

Neville P. Edwards.

A FOUNTAIN UNSEALED

a house which was formerly a tavern they now hold a weekly gathering for prayer and praise.

Buried and Dug up again.

The Rev. Annibal Nora, a Brazilian Presbyterian pastor, is supplied with large quantities of the Scriptures in Portuguese for his work in one of the wildest and most remote parts of the State of Minas Geraes. The following account was sent by him to the Presbyterian weekly *O Puritano* :—

“We have here a person named Sr. J. Honorio, who lives in the valley of the Rio Preto. A certain priest gave him a Roman Catholic version of the Bible. Some time after, another priest informed him that this book was very dangerous, and that he ought to burn it. Having read part of it and discovered that many good things were to be found there, the man was afraid to burn it. But impressed with what his spiritual adviser had said, he resolved to bury it instead of burning it. So the perilous book was buried. . . .

“In the same place there lives a man named Sr. Magdalena, who had a son very sick. This boy was reading a small pamphlet in which there were quotations from the Scriptures. He became so interested that he begged his father to buy a New Testament, in order to find the original of these quotations. Sr. Magdalena knew that Sr. Honorio had a Bible, and asked to see it. So together they dug up the copy which had been buried for five months—very dirty, but not destroyed. The father of the boy then remembered that a friend of his had a Protestant version of the Bible. He got hold of this to find out where the two books differed. Great was his surprise to find out that they were one and the same book. The boy began to read, and his father became interested also. Sr. Magdalena had been a great fighter; he always carried about with him a big knife, and was a most dangerous character. But he began to attend our preaching services as the result of reading the Scriptures. To-day he is one with us, and is a God-fearing man, living quietly with all his neighbours. Such is the power of this dangerous Book.”

A FOUNTAIN UNSEALED

For the Book's Sake.

The Rev. Watts O. Pye, of the A.B.C.F.M. Mission at Fenchow, Shansi, sends the following from the report of one of his Chinese colporteurs:—

“I had spent the whole day in bookselling, and as night approached I longed for a place to rest. Suddenly a man of the village came and received me into his home, inviting me to spend the night. He prepared the evening meal, and after I had eaten we conversed together. ‘I am an entire stranger to you, and we have never met before. What is the reason of this kindness?’ ‘True,’ was the reply; ‘we are strangers; I do not know *you*, but I know the *Book*. My uncle bought a New Testament and I read it: so for the Book's sake you are welcome to my home.’ In the evening the villagers came in, and I was so full of thanksgiving that I spoke to them of Jesus until nearly midnight.”

In an Indian Jungle Village.

One day last summer two men, one of them a priest among his people, arrived at a little mission station in North India from a distant village in the jungle to ask for baptism. The missionary, himself an Indian Christian, was absent on tour, so the men left; but two months later they came again, bringing three more men with them. They had never seen a missionary, but they had read and studied the Bible, and they returned to their village from the holy rite a band of Christian men to preach Christ to their heathen brethren.

St. John iii. 16.

Multitudes in Christian lands have been led into peace with God through reading this wonderful verse. We rejoice that in China it is bringing light and comfort to weary souls.

A FOUNTAIN UNSEALED

The Rev. C. Campbell Brown, of the English Presbyterian Mission, Chuanchowfu, writes :—

“An old Chinaman was lying on his hard boards—he had no bed—with St. John’s Gospel open in his hand. His lower limbs were bent double by terrible rheumatism. Only recently he was a poor heathen. I was trying to explain a tract to him and his companion, when to my surprise the invalid pointed to the four characters meaning ‘but have everlasting life.’ Turning to his companion he said, ‘Most precious are these four characters,’ and then spoke of the life beyond the grave for those who serve God. I left him with the Gospel still in his worn fingers, and my heart was glad.”

A Fragment of a Testament.

A working-man in the south of France showed Colporteur Charvet a fragment of a French New Testament carefully wrapped up in a piece of blue paper, now almost blackened with use, and bearing this legend : “In memory of our separation, May 1st, 1906.” The workman explained that he was one of four brothers, three of whom emigrated to America. When they parted they resolved to share alike in everything, even in the family Testament, which they divided into four parts. “By reading this book,” said the man, pointing to the well-thumbed leaves, “I have been able to bear all my troubles, for through it I have found my God and Saviour.”

A Tibetan Lama.

Last year a Tibetan lama received a copy of one of the Gospels. He was on pilgrimage at the time, but as he visited shrine after shrine he grew convinced that the rites and ceremonies of Lamaism were powerless to give peace of conscience or deliverance from sin. Eventually he began to read the Gospel

A FOUNTAIN UNSEALED

which had been given him, and with its perusal came light. He immediately set out on another pilgrimage—this time to find out those who could show him the way of God more perfectly. He reached Ghoom, where he received a New Testament, and was fully instructed in the Gospel. After a time he was baptized in Kurseong, and is now in the service of the Tibetan Mission, Darjeeling, bearing witness to the power of Christ to save and to keep.

* * *

Such witness might easily be multiplied, but the foregoing must suffice. We may close this section with a testimony from one of the most powerful among living personalities. In conversation with a dignitary of the Prussian Protestant Church, the German Emperor recently uttered some remarkable sentiments regarding his own personal religious views, which have attracted wide attention. His Majesty said:—

“I read the Bible often and with pleasure. A Bible lies beside me at night in which most of the precious thoughts are underlined. I cannot understand how so many men exist who do not busy themselves with God’s Word. In all my thoughts and actions I ask myself the question, ‘What does the Bible say on the point?’ The Bible is to me the source from which I draw strength and light. In hours of trembling and fear I lay hold on this treasure of comfort.”

A FOUNTAIN UNSEALED

POURED OUT BEFORE THE LORD.

THE instinctive, unreflecting impulse of Christian zeal might prompt us to distribute God's Book throughout the world without question of payment. Yet the most experienced missionaries and Christian workers are agreed that wholesale, promiscuous generosity of this kind defeats its own end. Human nature is so constituted that any ordinary person is far more likely to value and read a book, when he has paid some small sum in order to make it his own. The Bible Society therefore endeavours, as a rule, to sell its editions of the Scriptures at prices which place them within the reach of the poor in every land. Thus, for example, it publishes an English Bible for 6d., and an English New Testament for 1d. It issues a Dutch Bible for 6d., which is the cheapest book in South Africa. In all the great Indian vernaculars single Gospels are sold for a farthing apiece—about a quarter of what they cost. The New Testament in Japanese is sold for 1½d. All over China the Mandarin New Testament can be bought for 1d., though each copy costs nearly 5d. to produce.

Out of the total amount which the Bible Society expends each year in preparing and distributing editions of God's Word, about 37 per cent. comes back to it from the proceeds of sales. This is why it

A FOUNTAIN UNSEALED

needs and claims the generous help of every reader and lover of the Bible.

How are the Books so Cheap?

In many cases people are arrested and surprised by the extraordinary cheapness of the Society's editions. In the market-place at Rustchuk some Turks asked our colporteur, "What are these Turkish books?" Hearing that they were the Holy Scriptures, which were being translated into all the tongues of the world, "But who has done this," they asked, "and why are they sold so cheap?" The news of the Bible Society's work interested them keenly, and all who could read bought copies for themselves, while those who could not read bought copies for their children and friends.

In Burma, people wonder at the price of the Society's popular editions. "Why are you selling these books so cheap?" asked some Arakanese at a small *bazar* near Akyab. "This business does not pay you." They listened readily to the colporteur's explanation, and then bought copies and paid for them with pleasure.

In Ceylon a Sinhalese took up St. Mark's Gospel, and after he had read part of chapter vii. was much astonished: "Who wrote the Gospel, openly showing our sins? And where were these books printed? Why, one book is surely worth a hundred pounds."

Again and again we hear of sacrifices being made to obtain the Scriptures. An old Spaniard, eighty years of age, bought a large-type Testament, remarking, "I shall have to do without my daily paper for three weeks in order to save the *peseta* which I am spending on this book."



Photo by F. Stern & Co.

COLOSSAL BAMBOOS IN CEYLON.

From "Wonders of the World."

A FOUNTAIN UNSEALED

At Irkutsk a Russian soldier, on his way home from the Far East, asked for a large New Testament, and produced a *rouble* from his wallet. "Ah, I have just enough, but it leaves me with too little margin for my long journey," said he. However, he bought the book, with a sigh, adding, "I may have to sell my boots before I get home;" then, more cheerfully, "but I don't mind that, for I shall be able to spend the time in reading."

In Korea a man by the roadside listened while the Gospel was read to him, and said, "That is a most grateful word, but I have no money, and I am on my way to sell these chickens to get a little to tide me over the harvest." He was reminded that there was money visibly tied to his pouch-strings. He replied, "Oh, those are my lucky coins; I cannot part with them!" As he considered, another verse was read, "For what shall it profit a man if he shall gain the whole world and lose his own soul?" Untying his money, he paid a halfpenny, with the remark, "If the book is what you say, its price is beyond count."

Exchange and Barter.

Where coins are scarce our Bible-sellers sometimes receive curious primitive substitutes for money. In out-of-the-way villages in Spain the Scriptures were sold for "beans, pork, figs and chick-peas." In Morocco two soldiers of the Foreign Legion obtained a Gospel in return for some picture post-cards, while an Arab gave a melon to get a copy, and a weaver paid for a Gospel half in coin and half in apples. In some parts of Servia our colporteur was obliged to accept bread, cheese, eggs, and fodder for his horse, in exchange for books. In Hungary,

A FOUNTAIN UNSEALED

another colporteur had to take bacon in return for a Bible. In South India a Gospel was exchanged for mangoes, and another Gospel for sugar-cane. In Colombia, our colporteur sold a Bible to an old woman for a fowl; but it proved so difficult to eat that he felt that she had the best of the bargain! A colporteur who managed to carry the Scriptures into Nepal last year, paid his way chiefly "with medicines and safety-pins."

In Mongolia the Society's sub-agent recently rode for eighteen days across the country from Tabol to Dolonnor. "As the main caravan journeyed straight on, the Mongol bookseller and I rode in and out among the Mongol villages, exchanging Gospels for *argol* (*i.e.*, dried dung, used for fuel), milk, pressed curd, and pieces of ribbon, which pass as money in Mongolia. In one instance I took a dish of cream and ate it on the spot in return for a Gospel. We succeeded in selling over 1,000 books."

Without Money or Price.

Moreover the Society's servants and colporteurs have instructions, whenever they find any destitute person who can read and really desires a copy, to present the book to him as a free gift. And in cases of special necessity or opportunity—for the sick in hospitals, for captives and criminals in prisons, for children in orphanages, and for people in regions suffering with famine or flood or pestilence or persecution, the Society relaxes its normal rule and gives the Scriptures, freely and generously, to those who so sorely need their consolation. A few examples will suffice to illustrate these gifts.

Last year Gospels or Testaments were presented

A FOUNTAIN UNSEALED

to the victims of the inundations in France; to French soldiers on service in Morocco; to the inmates of the numerous Chinese monasteries in and around the city of Hangchow; to the Syrian orphanage at Jerusalem; to village libraries and military hospitals in Siberia; to the Leper Asylum at Pretoria; and to a huge Lamasery, containing about 4,000 lamas, near the Chinese frontier of Tibet.

Catching Tatars.

Our Siberian colporteur at Irkutsk writes:—

“In the camp at Michailovsky, several Tatars came up to me and looked at my books, and then began talking in their own language. ‘Why won’t you buy a copy?’ I asked. ‘We have no money.’ ‘Can any of you read Russian fairly well?’ ‘Oh, yes.’ ‘Well, I’ll present you with a copy of the four Gospels, if you promise to have it read aloud.’ ‘Good, we promise it gladly.’ I selected the Sermon on the Mount for their first reading. They thanked me and went away. Later on, I saw ten of these Tatars sitting round one in the centre, who was reading the book. My heart sang with delight to God.”

During 1910 and 1911 special distributions of Gospels have been made in connection with the Exhibitions held at Brussels, at Lahore, at Fukuoka, at Nanyang, at Rome and at Turin. Last year nearly 7,000 copies of the Scriptures in English were accepted as gifts from the Society by undergraduates and graduates in the Universities of India. No fewer than 10,000 Testaments, in sixteen different languages, were presented, through the good offices of our friend Miss Agnes Weston, to the crews of the foreign warships attending the Coronation Naval Review at Spithead.

For Prisoners and Captives.

Our Society has always sought to place in prison

A FOUNTAIN UNSEALED

cells the Book which speaks liberty to those whom Satan has bound. English Testaments are provided for juvenile adults leaving Wormwood Scrubbs Prison at the expiration of their sentences. Colporteurs visit the islands in the Mediterranean where Italian convicts are confined, and give away Gospels among these unhappy *coatti*. In Siberia every prison has its library, which our colporteurs regularly replenish with copies of the Scriptures. Last year they carried their books to prisons in Morocco, in Rumania, in Argentina, and in China. Gospels were given to 2,500 Korean prisoners in the gaols of Seoul and other cities of Korea. In Russia, with the full sanction and sympathy of the authorities, 27,000 copies of the Scriptures were given away during 1910 by means of those who visit the prisons. Our friend, Mr. Adam Podin, who devotes himself to this Christian service, writes: "During the past year I have been able to preach the Gospel to over 17,000 prisoners. Please give my best thanks to the Christian friends in England at the Bible House and elsewhere. They can be sure that the Lord will reward them for giving the books *gratis* for my mission to Russian prisons."

For such as sit in Darkness.

In the United Kingdom one person in every thousand is blind. In India over 350,000 and in China over 500,000 are totally blind, while other Eastern countries contain a similar proportion of people in the same pitiable condition. Copies of the Scriptures in embossed type for the blind were first issued by the Bible Society in 1838, and ever since then they have been steadily circulated, at great expense,

A FOUNTAIN UNSEALED

either free or much below cost-price. The Society has now published—or helped to circulate—the Bible, or some portion of it, for the blind in thirty-three different languages—employing six different systems of Braille type as well as Moon type. In nearly all these languages the Bible is the only book thus issued—the sole book which is available for the blind to read.

Books in embossed type for the blind cannot be other than cumbrous and expensive. A complete English Bible in Braille type costs £5 to produce, and occupies thirty-nine big volumes, which fill a shelf seven feet long. Our Society has just issued a new English Braille Bible, each volume of which costs from 2s. 3d. to 3s. This is sold to any British institution for befriending the blind at 1s. per volume. Moreover any poor blind man or woman who applies can obtain from the Society a Gospel or a Psalter in English Braille as a free gift, on the recommendation of some minister of religion.

For our own People.

In our own land the needy are not forgotten. The Society spends several thousands of pounds each year in making grants of the Scriptures at home, either free or at greatly reduced prices. In this generous fashion it becomes the willing partner in all forms of Christian effort and service. It helps countless Sunday-schools belonging to all denominations. It joins hands with orphanages and hospitals and asylums; with soldiers' institutes and sailors' homes and theological training colleges; with missions to navvies and hop-pickers and emigrants and deep-sea fishermen. It supplies the Scriptures to

A FOUNTAIN UNSEALED

prisons, and barracks, and training ships, to police and to railway stations. It remembers the blind, the crippled, and the fallen. It places a Bible in the pocket of every boy or girl whom philanthropic institutions send out to begin life afresh in Canada. It is safe to say that our Society has done more than all other agencies combined to put into the hands of the poorest of the English poor this cup of the water of life.

Gifts and Gratitude.

The income of the Bible Society depends not merely or mainly upon munificent donations from wealthy friends and supporters. Its treasury is replenished year after year by numberless gifts representing the sacrifices and self-denials of humble folk not in England alone, but in remote corners of the world.

This will become clear by a few examples, related almost at random. Last year the Society's revenue included a subscription of £25 from H. M. the German Emperor; £35 was sent by two congregations of Welsh colonists in Patagonia; £7 was collected by the Chinese congregation at Dunedin; £25 was remitted by the Coptic Auxiliary at Cairo; \$10 was sent by a meeting of Bulgarian immigrants at Toronto; £2 8s. came from the Lenten offertory of the C.M.S. Mission at Yezd, Persia; and \$35 was collected at a United Tercentenary meeting held in Dawson City, Yukon.

From India.

In India the sum of *Rs.* 37,560 was raised for the Society last year, and included many pathetic and inspiring items. From orphan boys and girls comes

A FOUNTAIN UNSEALED

money which has been the result of real sacrifice. Lepers show their gratitude by sending of their scanty means. Sunday-school children deny themselves that the Gospel may be made more widely known. Dorcas classes among Indian Christian girls make work and sell it, and send the proceeds. For two years in succession a small Jewish community has subscribed.

From China,

From Chinese Christians the collections and donations amounted last year to \$1,207. In all, two hundred and fifty-eight Church offertories have been paid in. At Urumsti in the New Province a lonely Christian in the service of the Imperial Post Office remembers how much he owes to the Bible and sends 3 *taels* with the words, "I am very glad to present this gift to the Bible Society." At Swatow a Chinese Christian lady received so much blessing and comfort from the reading of God's Word, that she sold her gold ring, and gave the proceeds, \$16. A devout Chinese Christian in distant Liangchow, Kansu, sold three *sheng* (pints) of wheat and gave the price, 16 *cents* (about 4d.). The China Inland Mission at Yingshan sent \$13.21, "our harvest thanksgiving collection, which we desire to contribute to the British and Foreign Bible Society's funds. We are a little Church, 110 adult members, mostly poor tenant farmers, or working people. We remember your work in prayer."

The Presbyterian Church of Central Africa at Blantyre forwards £11, "being the amount raised in 1910 by special collections in the churches of our Presbytery, in recognition of the great help

A FOUNTAIN UNSEALED

rendered us by the publication of the New Testament in the Nyanja language.”

Early in 1911 the Rev. J. H. Ritson, one of our Secretaries, addressed a Bible meeting at Brantford, Ontario. Before the close, a woman stood up and told how in June, 1870, when she left an Orphan Home at Kirkdale, Liverpool, for Canada, she found in her box of clothing a Bible presented by the Bible Society. She had read it and treasured it ever since, and “not a leaf had come loose”; she had brought up a family in the faith and fear and love of God; and she wished all present to know how much she owed for time and eternity to the Society which does not overlook the orphan emigrants. Mr. Ritson afterwards received a postal order for \$10 from this good woman, to provide similar Bibles for a few more orphan girls.

Official Assistance.

Nor can we forget, in speaking of finance, those countries where the Bible Society receives from official or semi-official sources invaluable assistance which can hardly be reckoned in terms of money. In the Russian Empire last year more than fifty tons weight of Scriptures were carried over the railway lines free of charge. In Siberia, by favour of the railway and steamboat authorities, extraordinary distances are covered by our colporteurs at a trifling expense to the Society. Last year one colporteur journeyed 5,455 miles, and the total travelling expenses for himself and his son were under £15.

Most gratefully we record generous assistance in other lands. In particular we must not fail to acknowledge railway-passes, grants, and steamship

A FOUNTAIN UNSEALED

rebates from various companies and firms on the Pacific Coast, in Colombia, and in Venezuela, amounting in value last year to nearly £700.

Who Administer the Society's Funds?

It is not always realized that the Bible Society's affairs are in the hands of thirty-six laymen, who form its Committee and are appointed each year at the annual meeting. Fifteen of these are members of the Church of England, fifteen belong to various Nonconformist Churches, while six are foreigners residing in or near London, and representing the Reformed Churches of the Continent.

All the members of the Committee render free and honorary service to the Society. Many of them are men of wide mercantile experience; others have conducted great affairs and taken part in the administration of the Empire abroad. They spare no pains in the discharge of their important duty. About 136 meetings of the General Committee and Sub-Committees are held each year, and the details of expenditure in every part of the world pass under most careful review. The Committee carry out the Society's policy with the same scrupulous care and the same thorough business methods which obtain in the best commercial houses in London.

It will be seen by the financial statement printed in the Appendix, that the Society's accounts showed a deficit of £6,000 on last year's working. But when once our friends understand how much the Society's mission involves, and realize how richly God is blessing it and rewarding it by the gift of continual expansion, there will be no anxiety about deficits.

At the Society's annual meeting in May, 1911, this

A FOUNTAIN UNSEALED

letter was read from Sir Robert Hart: "To show my interest in your work, I enclose a special donation of 100 guineas on this special occasion. The unseen temple that has for ages been silently and surely going up has for foundation, scaffolding, and roof the Holy Scriptures; and too much cannot be done to support the Society in its effort to supply every man of every nation with a copy of the Bible in his own language."

We have no space, and no need, for many words to plead the claims of the Bible Society. Such facts as are presented in the foregoing pages make their own appeal to every Christian. We cannot close our report more fitly than with the simple pregnant speech delivered by the venerable Dr. Andrew Murray at the annual Bible meeting in Cape Town last year.

"We owe the Bible Society a debt of gratitude for bringing us together, and for reminding us of what God has done for us, and for encouraging us to do more for Him. Our religion is far too selfish. The one great thought that filled the heart of Christ is left outside—that He wants us in His service. There are thousands who have never realized the fact that God wants to use them to be a blessing to their fellow-men. The glory of Christ was to give Himself for others. If you desire to be like Him, you must live for others. The Church is beginning to realize this more and more, and we owe a debt of gratitude to the Bible Society for reminding us of this fact. What can we do for those millions who have never heard of the Bible, and who cannot read about God or Christ? You can do a great deal. You can think and read about the subject. Read the Bible



Photo by

Underwood & Underwood.

“BRINGING HIS SHEAVES WITH HIM.”

A FOUNTAIN UNSEALED

Society's Report and be acquainted with its work, and you will find more interest in the Kingdom of God than in all the kingdoms of the earth. You can pray about it. The more we pray for the Bible Society, the more its work will prosper. Then you can give to it. Ask yourself, 'Am I giving enough? Ought I to give more? Am I giving in the spirit of self-sacrifice? What has my giving cost me?' Let us ask God to help us to make known His Gospel to all mankind. When you read your Bible, always ask yourself, 'What about those who have no Bible? What am I doing to bring it to them?'"

APPENDIX.

NOTICE RESPECTING REMITTANCES.

Subscriptions and donations are received at the Bible House, 146, Queen Victoria Street, London, E.C.; also at the Society's Bankers, WILLIAMS DEACON'S Bank, Limited, 20, Birchin Lane, E.C.;—advice being sent to the Secretaries at the Bible House. Cheques, Bankers' Drafts, and Post Office Orders (*on the General Post Office*) should be made payable to *The British and Foreign Bible Society*, and addressed to the Secretaries.

FORM OF A BEQUEST TO THE SOCIETY.

I bequeath the sum of *Pounds sterling*
free of Legacy Duty to "THE BRITISH AND FOREIGN BIBLE SOCIETY," instituted in London in the year 1804, to be paid for the purposes of the said Society to the Treasurer for the time being thereof, whose Receipt shall be a good discharge for the same.

Telegraphic Address :
TESTAMENTS, LONDON.

Telephone :
No. 2036 CENTRAL.

BRITISH AND FOREIGN BIBLE SOCIETY.

President: The MARQUIS OF NORTHAMPTON, K.G.

Vice-Presidents:

1873. BISHOP MITCHINSON, D.C.L., D.D.
 1876. BISHOP MOORHOUSE, D.D.
 1877. The EARL of ABERDEEN.
 The Rt. Hon. Sir J. H. KENNAWAY, Bart.,
 G.B.
 1884. The BISHOP of RIPON.
 1888. Rev. J. OSWALD DYKES, D.D.
 Sir THOMAS FOWELL BUXTON, Bart.,
 G.C.M.G.
 1887. The ARCHBISHOP of CANTERBURY.
 1888. W. SCHOOLCROFT BURTON, Esq.
 BISHOP ROYSTON, D.D.
 1889. The EARL of HALSBURY.
 LORD BRASSEY, K.C.B.
 The BISHOP of ST. ASAPH.
 1891. LORD KINNAIRD.
 The DEAN of WINDSOR.
 Rev. A. M. FAIRBAIRN, D.D.
 1892. The BISHOP of LICHFIELD.
 Ald. Sir JOSEPH SAVORY, Bart.
 The BISHOP of NEWCASTLE.
 1893. Rev. CHANCELLOR EDMONDS, B.D.
 J. STORRS FRY, Esq.
 BISHOP JOHNSON, D.D.
 *Rev. J. G. ROGERS, D.D.
 1894. ROBERT HEATH, Esq.
 The ARCHBISHOP of the WEST INDIES.
 ARCHDEACON SINCLAIR, D.D.
 The BISHOP of MABLEBOROUGH.
 Rev. H. J. POPE, D.D.
 1895. VISCOUNT PEEL.
 The BISHOP of BATH and WELLS.
 The DUKE of DEVONSHIRE.
 LORD PECKOVER of WISBECH.
 The BISHOP of CHESTER.
 The DEAN of DURHAM.
 The BISHOP of ST. ALBANS.
 Rev. J. MONRO GIBSON, D.D.
 1896. J. TRUMAN MILLS, Esq.
 Sir ALBERT SPICER, Bart., M.P.
 Rev. J. G. GREENHOUGH.
 Rev. RICHARD GLOVER, D.D.
 The BISHOP of HEREFORD.
 1897. The BISHOP of PETERBOROUGH.
 Hon. J. J. ROGERSON.
 A. S. LESLIE-MELVILLE, Esq.
 LORD RADSTOCK.
 The BISHOP of DURHAM.
 1898. Rev. CANON CHRISTOPHER.
 The BISHOP of WAKEFIELD.
 1899. The BISHOP of ST. DAVID'S.
 BISHOP WELLDON, D.D.
 VISCOUNT CLIFDEN.
 Rev. CANON R. B. GIRDLESTONE.
 Rev. W. L. WATKINSON, D.D.
 ROBERT BARCLAY, Esq.
 HENRY MORRIS, Esq.
 1900. BISHOP INGHAM, D.D.
 The BISHOP of LIVERPOOL.
 The MASTER of TRINITY.
 Rev. F. W. MACDONALD.
 F. A. BEVAN, Esq.
 1901. The DEAN of WESTMINSTER.
 The BISHOP of LONDON.
 BISHOP CLIFFORD, D.D.
 Sir GEORGE HAYTER CHUBB, Bart.
 The Rt. Hon. Sir SAMUEL J. WAY,
 Bart.
 LORD ALVERSTONE, G.C.M.G.,
 Lord Chief Justice.
 Sir G. E. KNOX.
 Rev. GRIFFITH JOHN, D.D.
 1902. The BISHOP of CALCUTTA.
 The BISHOP of UGANDA.
 BISHOP FYSON, D.D.
 Rev. W. T. DAVISON, D.D.
 1902. *Sir CHARLES ALFRED ELLIOTT,
 K.C.S.I.
 Sir C. ERNEST TRITTON, Bart.
 THOMAS HODGKIN, Esq., D.C.L.
 CHARLES FINCH FOSTER, Esq.
 1903. The DEAN of WELLS.
 1903. *Rev. C. H. KELLY.
 Sir ALGERNON COOTE, Bart.
 Sir G. W. MACALPINE.
 MARTIN JOHN SUTTON, Esq.
 The BISHOP of BIRMINGHAM.
 1904. The BISHOP of MANCHESTER.
 BISHOP ORMSBY, D.D.
 BISHOP STIRLING, D.D.
 Rev. ANDREW MURRAY, D.D.
 Rev. MARSHALL HARTLEY.
 Rev. F. B. MEYER, D.D.
 Rev. D. MACKICHAN, D.D.
 Sir A. HARGREAVES BROWN, Bart.
 N. W. HOYLES, Esq., K.C., LL.D.
 *THOS. PUMPHREY, Esq.
 GEORGE CADBURY, Esq.
 P. F. WOOD, Esq.
 1905. The BISHOP of BRISTOL.
 The Hon. JUSTICE FOIBES.
 Rev. R. F. HORTON, D.D.
 GENERAL BOOTH, D.C.L.
 E. PERCY HOLLAMS, Esq.
 WILLIAMSON LAMPLOUGH, Esq.
 1906. The EARL of DARTMOUTH.
 The BISHOP of CARLISLE.
 The BISHOP of ELY.
 LORD STRATHGONA, G.C.M.G.
 LORD WIMBORNE.
 BISHOP TAYLOR SMITH.
 Rev. PRINCIPAL FORSYTH, D.D.
 Rev. TIMOTHY RICHARD, Litt.D.
 Rev. D. ROWLANDS.
 D. E. HOSTE, Esq.
 SAMUEL LLOYD, Esq.
 E. J. EARP, Esq.
 1907. The BISHOP of SOUTHAMPTON.
 The BISHOP of EXETER.
 The BISHOP of MOMBASA.
 Sir GEORGE SMITH.
 J. RICE LEWIS, Esq.
 I. P. WERNER, Esq.
 1908. EARL GREY.
 The BISHOP of SOUTH TOKYO.
 Sir ANDREW H. L. FRASER, K.C.S.I.
 Sir WM. MACGREGOR, G.C.M.G.
 Sir W. P. HARTLEY.
 Rev. G. CAMPBELL MORGAN, D.D.
 J. RENDEL HARRIS, Esq., Litt.D.
 C. D. GINSBURG, Esq., LL.D.
 A. J. CROSFIELD, Esq.
 Rev. JOHN SHARP.
 1909. The ARCHBISHOP of YORK.
 BISHOP MONTGOMERY, D.D.
 Sir ROBERT HART, Bart., G.C.M.G.
 Rev. Preb. H. E. FOX.
 Rev. J. CAMPBELL GIBSON, D.D.
 Rev. W. W. JACKSON, D.D.
 Rev. R. WARDLAW THOMPSON, D.D.
 Rev. GEORGE BROWN, D.D.
 G. A. GRIERSON, Esq., C.I.E., Ph.D.
 ELIAS ROGERS, Esq.
 W. ALDIS WRIGHT, Esq., LL.D.
 Sir FRANCIS P. BEISEY.
 F. P. WEAVER, Esq., M.D.
 1910. LORD LANGFORD, K.C.V.O.
 The BISHOP of TRURO.
 The MASTER of the ROLLS.
 The Rev. LORD WILLIAM GASCOYNE
 CECIL.
 Sir J. T. DILLWYN LLEWELYN, Bart.
 Rev. J. D. JONES.
 Rev. ALEXANDER CONNELL.
 Rev. J. H. SHAKESPEARE.
 T. B. FERRENS, Esq., M.P.
 1911. The Rt. Hon. JAMES BRUCE, O.M.
 The BISHOP of WINCHESTER.
 The BISHOP of M'DRAS.
 Sir THOMAS BARLOW, Bart, M.D.
 Rev. CANON R. BRUCE, D.D.
 Rev. DAVID BROOK, D.C.L.
 Rev. J. SCOTT LIDGETT, D.D.
 THEODORE HOWARD, Esq.
 A. W. YOUNG, Esq.

* Deceased since March 31, 1911.

BRITISH AND FOREIGN BIBLE SOCIETY.

Treasurer :
ROBERT BARCLAY, Esq.

Chairman of Committee :
WILLIAMSON LAMPLOUGH, Esq.

Committee :
Elected May 3, 1911.

The dates indicate when members first joined the Committee.

C. A. Bingel, Esq.	1906	A. W. Oke, Esq.	1910
F. S. Bishop, Esq.	1908	F. D. Outram, Esq.	1905
A. Brauen, Esq.	1897	W. C. Parkinson, Esq.	1905
W. van O. Bruyn, Esq.	1910	W. H. Poate, Esq.	1908
R. D. Cheveley, Esq.	1906	Charles G. F. Rees, Esq.	1909
G. T. Crosfield, Esq.	1901	Leslie S. Robertson, Esq.	1901
Col. D. F. Douglas-Jones	1905	Maj.-Gen. C. G. Robinson	1893
C. A. Flint, Esq.	1904	W. H. Seagram, Esq.	1902
*Vice-Admiral Foote	1911	E. J. Sewell, Esq.	1901
Sir William Godsell	1903	Colonel E. S. Skinner	1903
H. Lance Gray, Esq.	1906	*Douglas Spicer, Esq.	1911
M. Gutteridge, Esq.	1908	*Dr. H. de Struve	1911
G. B. Leechman, Esq.	1908	*Chas. F. Sutton, Esq.	1911
*Wm. Mallinson, Esq.	1911	Hon. Montagu Waldegrave	1910
H. W. Maynard, Esq.	1898	C. Hay Walker, Esq.	1910
Gilbert J. McCaul, Esq.	1902	G. H. Wedekind, Esq.	1893
*E. R. P. Moon, Esq.	1911	Robert Whyte, Esq.	1907
T. P. Newman, Esq.	1904	Sir Andrew Wingate, K.C.I.E.	1903

* Not on the Committee last year.

The Committee meet, as a rule, at the Bible House, 146, Queen Victoria Street, E.C., on the first and third Mondays in every month, at Half-past Eleven o'clock; and oftener, as business may require.

Secretaries :

The Rev. ARTHUR TAYLOR, M.A.

The Rev. JOHN H. RITSON, M.A.

*Translating
& Editorial
Department.*

The Rev. R. KILGOUR, D.D., *Editorial Superintendent.*

*Literary
Department.*

The Rev. T. H. DARLOW, M.A., *Literary Superintendent.*
Mr. A. G. JAYNE, B.A., *Assistant.*

*Home
Department.*

The Rev. H. A. RAYNES, M.A., *Home Superintendent.*
The Rev. HARRY SCOTT, *Assistant Home Secretary.*

Accountant :

Mr. W. P. WAKELIN.

Warehouse Manager :

Mr. W. BULLOCH.

Collector :

Mr. GEO. B. POOLE.

Honorary Solicitors :

MESSRS. HOLLAMS, SONS, COWARD & HAWKSLEY,
30, Mincing Lane, E.C.

Bankers :

WILLIAMS DEACON'S BANK, Ltd.,
20, Birchin Lane, E.C.

BRITISH AND FOREIGN BIBLE SOCIETY.

Foreign Agents and Secretaries.

- Pastor D. Lortsch,
58, *Rue de Clichy, Paris.*
- Mr. M. A. Morrison,
81, *Königgrätzerstrasse, Berlin.*
- Rev. R. O. Walker, M.A.,
25, *Palazzo Assicur. Gen., Piazza Venezia, Rome.*
- Mr. W. Summers,
2 and 4, *Flor Alta, Madrid.*
- Rev. W. Kean, D.D.,
Ekaterinhof Prospect, 12, St. Petersburg.
- Mr. W. Davidson,
Bible Depôt, Ekaterinburg.
- Rev. T. R. Hodgson,
1, *Tunnel Passage, Pera, Constantinople.*
- Mr. C. T. Hooper,
27, *Ramleh Boulevard, Alexandria.*
- Rev. G. P. van der Merwe,
P.O. Box 215, Cape Town.
- Rev. G. Lowe,
Box 639, Johannesburg.
-
- Julfa, Ispahan, Persia.*
- Rev. A. W. Young,
23, *Chowringhee Road, Calcutta.*
- Mr. R. A. Adams,
74-78, *Hornby Road, Bombay.*
- Rev. W. E. H. Organe, M.A., B.D.,
P.O. Box 17, Madras.
- Rev. E. P. Rice, B.A. (Honorary),
Cubbon Road, Bangalore.
- Rev. T. S. Wynkoop, M.A.,
18, *Clive Road, Allahabad.*
- Mr. W. H. L. Church,
Bible Depôt, Anarkali Street, Lahore.
- Mr. T. Gracie,
Bible House, Union Place, Colombo.
- Rev. W. Sherratt,
19, *Sule Pagoda Road, Rangoon.*
- Mr. C. E. G. Tisdall,
17-2, *Armenian Street, Singapore.*
- Rev. G. H. Bondfield,
17, *Peking Road, Shanghai.*
- Mr. H. Miller,
B.F.B.S., Chongno, Seoul, Korea.
- Mr. F. Parrott,
95, *Yedo Machi, Kobé, Japan.*
- † Mr. Chas. E. Bowen,
242, *Pitt Street, Sydney, N.S.W.*
- † Mr. Fred G. Barley,
241-243, *Flinders Lane, Melbourne.*
- Rev. G. M. Clark,
Imperial Chambers, 30, Adelaide Street, Brisbane.
- † Rev. J. H. Sexton,
Bible House, Grenfell Street, Adelaide.
- Rev. A. S. J. Fry,
T. and G. Buildings, St. George's Terrace, Perth, Western Australia.
- Rev. F. H. Spencer,
Whanganui, New Zealand.
- Rev. F. Uttley,
Casilla del Correo, 5, Buenos Ayres.
- Mr. A. R. Stark,
Casilla 58, Callao, Peru.
- Rev. G. O. Heath,
P.O. Box 69, Kingston, Jamaica.
- Rev. W. B. Cooper, M.A.,
14, *College Street, Toronto.*

† Appointed and supported locally.

BRITISH AND FOREIGN BIBLE SOCIETY

Home District Secretaries and Assistants.

- Rev. James Thomas,
Bible House, London.
- Rev. W. Fisher, M.A.,
Bible House, London.
- Rev. D. C. Edwards, M.A.,
*Llanbedr, R.S.O., Merioneth-
shire.*
- Rev. W. R. Bowman, B.A.,
Rowley Avenue, Stafford.
- Rev. W. G. Jones, B.A.,
*122, Barons Court Road, West
Kensington, W.*
- Rev. J. Alston, B.A.,
37, Meadowside, Lancaster.
- Rev. T. Smetham,
*53, St. Augustine's Avenue,
Croydon.*
- Rev. Elias George,
42, St. Peter's Road, Leicester.
- Rev. Walter Wall,
*12, Chestnut Road, Moseley,
Birmingham.*
- Rev. T. A. Wolfendale, M.A.,
*41, Barrfield Road, Pendleton,
Manchester.*
- Rev. A. H. Gaskell, M.A., B.D.,
19, Staverton Road, Oxford.
- Rev. J. Addison Ingle, M.A.,
*Walden, Mount Gold Road,
Plymouth.*
- Rev. John A. Cooper,
*Carrick-a-Rede, Central Avenue,
West Bridgford, Nottingham.*
- Rev. A. J. Marrs,
*69, St. George's Terrace, Jesmond,
Newcastle-on-Tyne.*
- Rev. J. O. Haughton, B.A.,
*Picton Cottage, Waterloo,
Liverpool.*
- Rev. H. K. Marsden, M.A.,
*4, Ashwood Terrace, Headingley,
Leeds.*
- Rev. D. E. Walters, M.A., B.D.,
15, Heathfield, Swansea.
- Rev. H. J. Cossar, M.A.,
*St. Luke's Lodge, Chesterton,
Cambridge.*
- Rev. George Daunt, B.A.,
*Grasmere, Howard Road,
Westbury Park, Bristol.*
-
- Rev. H. Starmer,
12, Cedar Road, Norwich.
- Mr. Robert F. Crosland, J.P.,
Oldfieldnook, Cleckheaton.

A FOUNTAIN UNSEALED

SUMMARY.

The British and Foreign Bible Society exists for one single object—to supply every man with the Holy Scriptures in his own mother-tongue. It concerns itself solely with circulating that Book which is the charter of Christ's Church throughout all the world. And in this aim it unites Christians of almost every communion.

The Year 1910-1911.

The issues reported a year ago exceeded six million books for the first time in the Society's history. The year's issues now announced only just fall short of seven million books—903,827 Bibles, 1,199,339 New Testaments, and 4,872,720 smaller Portions of Scripture—altogether 6,975,886 copies.

Last year the issue of complete Bibles was 60,000 more, and the issue of New Testaments was 1,000 more than in the year previous. In Portions, moreover, last year's total was 294,000 above that of 1909-10, and 938,000 above that of 1908-9. The immense increase has been an increase mainly of Gospels and Psalters. These circulate for the most part in the mission field, where they are sold at nominal prices at the expense of our Society, which year by year enlarges its service as the steward of Christian missions.

From the Bible House in London 2,845 cases of Scriptures, weighing 333 tons, were shipped abroad during the past year. But only about 28 per cent. of our total issues go out from London. The Society's editions are produced and published, as far as possible, in the countries where they will be sold and read. Over 4,000 volumes went out in embossed type for the blind.

The total issues by the Society since its foundation have exceeded 229,000,000 copies of the Scriptures, complete or in parts. Of these more than 84,000,000 have been in English.

A FOUNTAIN UNSEALED

The Work at Home.

Of last year's total issues, 1,257,457 volumes were in English, Welsh, Gaelic, and Irish, and circulated mainly in the British Empire. This number is 137,275 in advance of the figures for 1909-1910. The English Scriptures issued last year included 140,813 copies of the Society's 6d. Bible; 81,721 copies of the 10d. Bible; and 63,843 copies of the new "Ionic" 1s. School Bible. Of the English Penny Testaments, 108,820 were issued, making a total of 9,161,773 during the last twenty-six years. Of the English Bibles and Testaments issued, more than 96 per cent. were in the Authorised Version. About 49,000 copies were issued in Welsh.

In England and Wales the Society spent several thousands of pounds last year, mainly in direct grants of Scriptures—free or at greatly reduced rates—to the Sunday Schools and Home Missions of nearly every Christian communion, and to all the varied agencies of religious and philanthropic activity.

Nearly all the English and Welsh Institutions for befriending the blind obtain the Scriptures which they require from the Bible House, at less than half the cost of their production.

Students at Theological and Missionary Colleges in England and Wales, who need such assistance, receive as gifts over 1,100 Old Testaments in Hebrew or New Testaments in Greek each year. The Society also presents outgoing missionaries with Bibles or Testaments in the vernaculars of the fields in which they labour.

A subsidy of £500 a year is given to the London Biblewomen and Nurses' Mission for the maintenance of over 90 Biblewomen, who, during the year ending December 31, 1910, sold 1,514 copies of the Scriptures among the poor living in the slums of London.

Translation and Revision.

The Society's list of versions now includes the names of FOUR HUNDRED AND THIRTY-TWO distinct forms of speech. This means the complete Bible in 107 different languages; the New Testament in 102 more languages; and at least one book of Scripture in 223 other languages.

These versions are printed at about fifty different places, and in sixty different sets of characters. Forty-two new names

A FOUNTAIN UNSEALED

have been added to the list of versions during the last six years.

The Society's expenditure last year for translating, revising, printing, and binding the Scriptures was £105,986.

In embossed type for the blind the Society has already helped to provide Scriptures in thirty-three different languages.

The Partner of Missions.

The foreign missions of almost every Reformed Church draw supplies of Scriptures from the Bible Society. These are sent out, carriage paid, to the remotest mission stations, on such terms that practically no charge falls on the exchequer of the missions which receive and circulate the books. In every mission field the missionaries are our warmest friends, our most devoted helpers ; while they on their part bear unanimous testimony to the indispensable assistance which they thus obtain.

From the Bible Society the Church of England obtains almost all the Scriptures required for its foreign missions.

The Society for the Propagation of the Gospel in Foreign Parts has procured Scriptures from the Bible Society in seventy-one languages. The Church Missionary Society has used one hundred and nine different translations which come from the Bible House. Equally important help is rendered to the Universities' Mission to Central Africa, to the Melanesian Mission, and the South American Missionary Society.

Nonconformist Foreign Missions also obtain the bulk of all the Scriptures they use, directly or indirectly, from the Bible Society.

It furnishes the London Missionary Society with the Scriptures in fifty-eight different languages, and Methodist Missions in different countries with ninety-one versions. Presbyterian missions throughout the world use one hundred and thirty-one of its versions. It published the Kongo New Testament for the Baptist Missionary Society, and also supplies many of their stations in China and Jamaica. The China Inland Mission and other undenominational societies obtain from the Bible Society practically all the editions of the Scriptures which they use.

The enterprises and triumphs of Christian Missions are creating as many new and imperious claims upon this Society—which

A FOUNTAIN UNSEALED

has never refused to publish a duly authenticated version of the Scriptures in a new tongue. Each new tribe evangelized, each fresh language reduced to writing and grammar, each new convert baptized, means a new claim for help from the resources of the Bible House—help which is most gladly given, on such terms that it creates no charge upon the funds of the Mission which is aided thereby.

In Foreign Lands.

The Society maintains depôts in more than a hundred of the chief cities of the world.

It employs over 1,100 native Christian colporteurs who were continuously at work throughout the year 1910, supervised by the Society's foreign agents or its missionary friends. These colporteurs sold last year more than 3,000,000 copies.

It supports 600 native Christian Biblewomen, mainly in the East, in connection with forty different missionary organizations.

The Society's expenditure on colporteurs and Biblewomen during 1910 amounted altogether to £42,903.

Auxiliaries.

At the close of 1910 the Society had 5,300 Auxiliaries, Branches, and Associations in England and Wales. During 1910 as many as 4,705 meetings were held, and 3,542 sermons preached, on behalf of the Society.

Outside the United Kingdom the Society has about 2,700 Auxiliaries and Branches, mainly in the British Colonies. Many of these carry on Bible distribution vigorously in their own localities, besides sending generous annual contributions to the Bible House in London.

The Centenary Fund.

The Committee have followed out their policy of devoting this Fund for the most part to definite special objects, involving capital expenditure, but also relieving the Society's annual charges. Further sums have been laid out in securing sites, depôts, or other premises at important centres. Grants have also been voted for new versions and editions of the Scriptures, and for extended colportage in various parts of the world. Altogether £159,406 of this Fund has already been spent.

A FOUNTAIN UNSEALED

Expenditure.

The total payments from the General Fund for the past year have been £249,095. This is an increase of £7,089 on the total of the previous year.

In producing editions of the Scriptures, the Committee have laid out £105,986; this is £967 less than in the previous year. The cost of foreign depôts—£41,510—shows an increase of £7,379; on the other hand, the amount spent from the General Fund on colportage—£42,313—has fallen by £2,640. This change is partly due to the fact that considerable sums formerly placed under “colportage” were this year included under “foreign depôts.” Other items of expenditure show an increase amounting to £3,318.

Receipts.

The general receipts for the year were £243,008—an advance of £9,286 on the previous year.

Examining the several items of this total, we find that the Legacies received during the past year, amounting altogether to £44,087, were somewhat less than the Legacies received in 1909-10. It is the Committee's rule, however, to use as income from this source in any year the average of the Legacies received during the previous seven years. Acting on this rule, the amount from Legacies to be now carried into income is £44,345, the balance being taken from the Legacy Equalization Fund. The total receipts from sales during the past year have amounted to £93,053, against £89,121 in the previous year. This increase of £3,932 is mainly due to an increase in the amount received from foreign sales.

Free Contributions.

Perhaps the most significant item in the Society's income is supplied by the Free Contributions from its Auxiliaries. During the year the Home Auxiliaries have paid in £60,430—an increase of £2,321. The Colonial Auxiliaries last year have sent £12,417—an increase of £2,612. Thus the total Free Contributions have amounted to £72,847 against £67,914 in 1909-10—a net increase of £4,933.

We may mention that £256 has been raised for the Society in Russia; £200 has come from the Republics of the Andes;

A FOUNTAIN UNSEALED

£324 from the Yoruba Auxiliary at Lagos; £1,042 from South Africa; £5,028 from Canada; £4,226 from Australia; and £1,900 from New Zealand. Contributions in India reached £2,666. The Hibernian Bible Society's contribution for last year has risen to £3,047.

A Deficit.

Payments and receipts, under sundry Special Funds, raised the Society's Total Receipts last year to £243,991, and the Total Expenditure to £249,994. Thus the Cash Account shows a deficiency of £6,003 on the year's working.

* * * * *

Since the Annual Meeting in May, 1910, no fewer than fourteen of the Society's Vice-Presidents have entered on that life which is life indeed: Archbishop Maclagan, who accepted office as far back as 1878; Bishop Goe, formerly of Melbourne; Bishop Stuart, formerly of Waiapu, New Zealand, and Persia; the Bishop of Gibraltar: the Rev. Dr. Alexander McLaren, a king among preachers; the Rev. Dr. J. B. Paton, an inspired philanthropist; the Rev. Dr. D. McEwan, a veteran Presbyterian divine; the Rev. C. H. Kelly, a much-loved Wesleyan minister; the Earl of Stamford, a devoted Churchman; Viscount Wolverhampton, eminent as a statesman and Cabinet Minister; Mr. Robert Gillespie, of Melbourne, Victoria; Mr. Thomas Pumphrey, of Newcastle-on-Tyne; and two other friends who will long be held in affectionate remembrance at the Bible House—Mr. Emil Walsler and Mr. George Spicer.

The Staff.

Here also we have to register sorrowful losses. The Rev. J. Baptist Rose, of Durban, was the Society's agent for Natal up to a few weeks before his death last summer. Mr. Herbert G. A. Lange, for two years the Society's sub-agent for Venezuela, was carried off suddenly by yellow fever at Carácas in November. Mr. Theodore Irrsich, a remarkable linguist, the Society's energetic and devoted agent for Persia and Turkish Arabia, died at Damascus in March, 1911, without a moment's warning. Last, but not least, we mourn for our dear friend, Mr. Crayden Edmunds, the brave and gifted scholar who served the Society,

A FOUNTAIN UNSEALED

first as secretary of the Calcutta Auxiliary, and in recent years as the invaluable assistant in the Editorial Department at the Bible House.

The Rev. W. Keech has resigned the position which he had held since 1901 as the Society's sub-agent for Central America, in order to undertake pioneer missionary work in Salvador.

Mr. A. F. Almblad, of the Scandinavian Mongolia Mission, has been appointed an additional sub-agent of the Society in Mongolia.

The Rev. H. J. Cossar, M.A., has been appointed to succeed the Rev. H. T. H. Wightwick as District Secretary in the Eastern District.

The Rev. F. Stenton Eardley has resigned his position as District Secretary in the Southern District, which he had held since 1904, and the Rev. George Daunt, B.A., has been appointed to the vacant post.

A FOUNTAIN UNSEALED

CONDENSED STATEMENT OF RECEIPTS EXTRACTED FROM THE ANNUAL REPORT FOR THE YEAR ENDING

RECEIPTS.

FROM SALES OF SCRIPTURES.

Sales through trade depôts, Auxiliary and other societies	£31,958	6	10
Sales in the Society's Foreign agencies ...	61,094	7	1
		<hr/>	
	93,052	13	11

FREE INCOME.

Contributions from Auxiliaries	72,847	8	0
Annual Subscriptions, Donations, Legacies, &c. (paid in London)	78,091	3	8

£243,991 5 7

A FOUNTAIN UNSEALED

AND PAYMENTS OF THE BIBLE SOCIETY,
(GENERAL AND SPECIAL FUNDS).

MARCH 31st, 1911.

PAYMENTS.

For translating and revising the Scriptures, and for paper, printing and binding ...	£106,669 4 6
For rent, taxes, establishment, &c., of over 100 foreign depôts and warehouses in the chief cities in the world, grants to other depôts, salaries of foreign agents, de- positaries, &c.	57,103 0 0
Towards the maintenance of colporteurs and Biblewomen	42,903 13 8
For the Bible House staff and expenses of the House in London, District Secretaries, travelling expenses, and grants to assist kindred societies in Bible distribution ...	30,972 7 9
For London Warehouse expenses and staff, reports, literature, freight and carriage of Scriptures, &c.	12,346 5 5
	£249,994 11 4

The Bible in the World

A Monthly Magazine of the British and Foreign Bible Society.
Profusely illustrated, 1*d.*
Annual volumes, cloth, 1*s.* 6*d.* each.

The Bible Society Gleanings

For villagers and young people. Fully illustrated, monthly, ¼*d.*
Annual volumes, cloth, gilt sides and edges, 1*s.* each.

The Annual Report for 1910-11

Paper cover, to non-subscribers, 1*s.*

“A Fountain Unsealed”

The Society's Popular Illustrated Report for 1910-11.
Sixteen full-page inset illustrations. Boards, 1*s.* post free.

The History of the British and Foreign Bible Society

By WILLIAM CANTON. With Portraits and Illustrations. The second part of the History, 1854-1904, in three vols., now ready. 10*s.* each net. The first two vols., 1804-1854, may also be had. 10*s.* each net. The complete set of five volumes, £2 2*s.* net. Published by Mr. John Murray, Albemarle Street, W. To be had of all Booksellers, or from the Bible House, 146, Queen Victoria Street, E.C.

The Story of the Bible Society

A Popular Record. By WILLIAM CANTON. One vol., 8vo. Illustrated. Published by Mr. John Murray, Albemarle Street, W. Price 6*s.*

Historical Catalogue of the Printed Editions of Holy Scripture in the Library of the British and Foreign Bible Society

Compiled by T. H. DARLOW, M.A., and H. F. MOULE, M.A. In two vols., 8vo., large paper, bound in dark blue buckram, top edges gilt. Vol. I., English, published in 1904. Vol. II., Other Languages (1,750 pp., bound in three parts), ready in October, 1911. Only 500 sets printed, of which 450, numbered and signed, were for sale in England and America. The subscription price of the remaining sets has been raised to £3 3*s.* net for the two volumes (not sold separately). To be obtained at the Bible House, 146, Queen Victoria Street, E.C.



BV
2370
B768
1911

British and Foreign Bible
Society
A fountain unsealed

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY
